

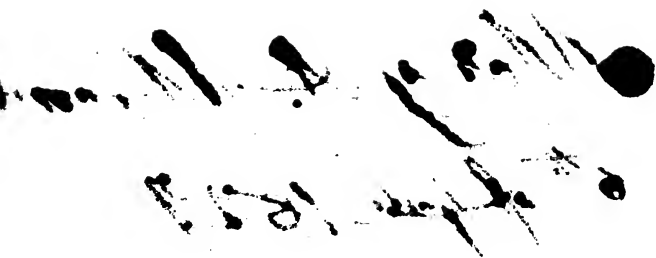


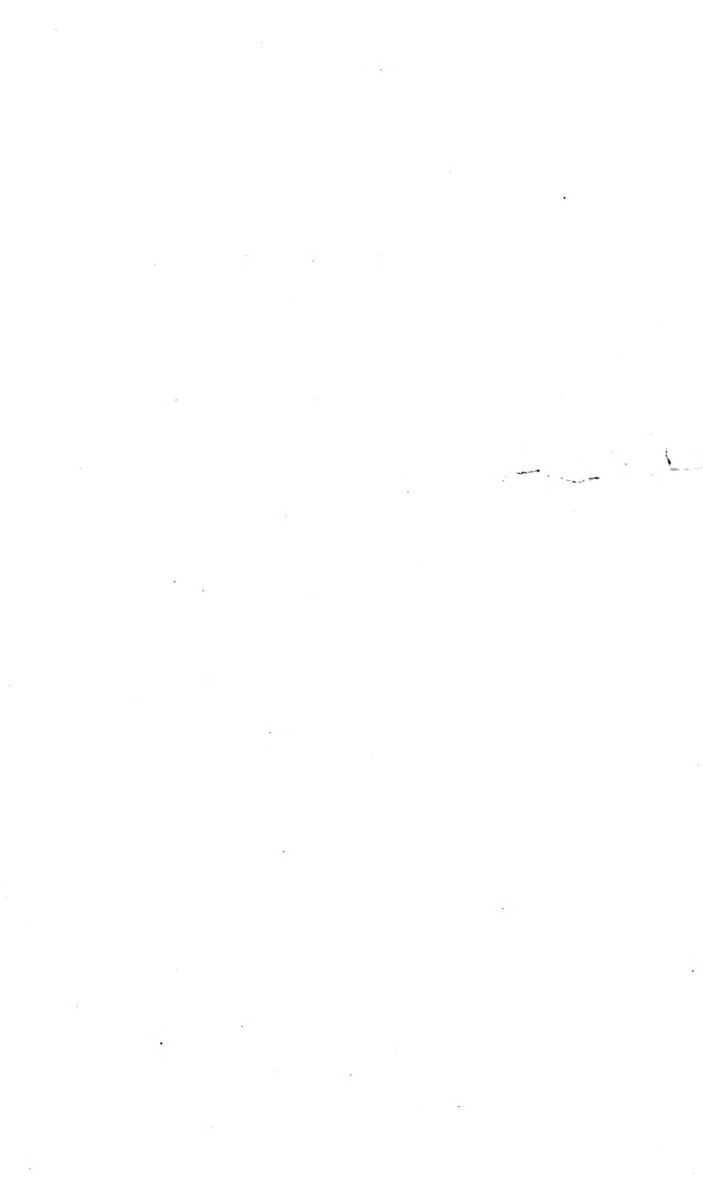
HELEN E. ELLIS

1911-12

Mary A. Mearns

6<sup>th</sup> of June 1827







**OBSERVATIONS**  
ON  
THE IMPORTANCE  
OF  
**FEMALE EDUCATION,**  
AND  
MATERNAL INSTRUCTION,  
WITH THEIR  
**Beneficial Influence**  
ON  
**SOCIETY.**

DESIGNED TO BE USED AS A CLASS-BOOK.

---

**BY A MOTHER.**

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“ Every wise woman buildeth her house, but the foolish plucketh it down with her hands.” *Proverbs xiv. 1.*

“ From education, as the leading cause,  
“ The public character its colour draws;  
“ Thence the prevailing manners take their cast,  
“ Extravagant or sober, loose or chaste.”—*Cowper.*

TO WHICH IS ADDED,

**AN APPENDIX,**

CONTAINING

BRIEF HINTS TO PARENTS, ON THE SUBJECT OF EDUCATION, AND HINTS TO YOUNG PEOPLE ON THE DUTIES OF CIVIL LIFE.

**BY JAMES MOTT.**



SECOND EDITION.



**New-York :**

PRINTED AND SOLD BY MAHLON DAY,

NO. 376, PEARL-STREET.

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**1827.**

*Southern District of New-York, ss.*

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**L.S.** BE IT REMEMBERED, that on the seventh day of February, in the forty-ninth year of the Independence of the United States of America. MAHLON DAY, of the said District hath deposited in this office, the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:—

“Observations on the importance of Female Education, and Maternal Instruction, with their Beneficial influence on Society. By a Mother.

“Every wise woman buildeth her house, but the foolish plucketh it down with her hands” *Proverbs* xiv. 1.

“From education, as the leading cause,

“The public character its colour draws;

“Thence the prevailing manners take their cast,

“Extravagant or sober, loose or chaste.”—*Cowper*.

In conformity to the Act of the Congress of the United States, entitled “An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned.” And also to an Act, entitled “An Act, supplementary to an Act, entitled an Act, for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JAMES DILL,

*Clerk of the Southern District of New-York.*



## ADVERTISEMENT.



BEING early convinced that many advantages arise from the proper cultivation of the youthful mind, and that pious maternal care is the first step towards its accomplishment, I have occasionally, when reading, selected such sentiments upon education, as accorded with my own. And when a leisure moment has offered, I have also penned some of my own reflections on this interesting subject. Having, by these means, made the following collection, I am induced to lay it before the public, with a hope, that it may, in some degree, promote the cause of virtue.

“To those who act from the noble motive of love,  
“and the animating power of the Christian’s hope, the  
“exercise is the reward, the permission is the privilege,  
“and the work is the wages.”

A. MOTT.

HICKORY GROVE, 1824.



## OBSERVATIONS, &C.



### GENERAL REMARKS.

If we carefully examine the pages of ancient and modern history, we shall find, that where darkness and superstition have most prevailed, the female character has been most neglected and debased; and that where mankind have become enlightened by the influence of the Gospel, and have been sensible of the advantages resulting from early and virtuous impressions, they have seen the propriety of cultivating the female mind.

And have we not reason to believe, that there is no part of the habitable globe, where females have a better opportunity, or where, if they were but attentive to their own best interest, there would be greater encouragement given for their improvement, than among the enlightened and reflecting sons of America? Why then should we

neglect so great a blessing, and suffer our minds to be engrossed with trifles and vanity, which end in disappointment; or to fall into that apathy which induces us to suppose, that what woman can do is of little avail.

Have we not all talents, for the improvement of which we must be accountable? Have we not all duties to perform, for the neglect of which no excuse will be accepted? How often do we find the historian, the biographer, and even the ready writer in our periodical publications, when relating the lives of men eminent for their talents, piety or usefulness, recurring to early impressions, and to pious maternal care.

It is therefore, very necessary in our first setting out, seriously to reflect, and to ascertain what is the object we wish to obtain, by the cultivation of our own minds, and the education of our children. If it is, as it most certainly ought to be, that we may increase our own usefulness, and prepare our children for the enjoyment of those rational blessings pertaining to this life, and for the reception of that principle of light and grace, which, as it is attended to, will qualify them for per-

manent and everlasting happiness in the life to come, let us not neglect any opportunity that will promote the object of our wishes. Delays are always attended with danger, and often with irretrievable mischief.

It cannot be supposed, that other persons will feel the same affectionate interest in children as their parents ought to do, particularly the mother, who has them under her immediate care. Those passions which are so manifest in early life, and require so much attention to counteract or bring into proper subjection, leave no time for a mother's indolence, or delay to a future period.

And the time present only being at her disposal, it is of the utmost importance that it be employed to the best advantage: that if her days should be few, she may leave as good and lasting impressions as possible on the tender minds of her children; or, if her days should be many, that she may with them enjoy the precious fruits of her labour. The husbandman scattereth the seed, and hath long patience for its increase.

The improvement and happiness of the human family, so materially depend on the

right formation of the infant mind, that it certainly is of great importance that those to whom children are intrusted, should be prepared by the cultivation of their own hearts, to discharge that trust with fidelity.

Experience and a knowledge of mankind fully prove, that what parents wish their children to understand and practice, they are most careful to instil into their minds in early life, because the most lasting impressions are then made. And is it not by suffering improper ideas to be infused, that superstition and bigotry, together with a numerous train of evil dispositions, take possession of the heart, from which it is very difficult to eradicate them, even when the judgment is convinced of their impropriety?

To make proper impressions on the minds of children, to guard and strengthen them as they advance in life, and to show them by example and precept, the comfort and enjoyment derived from virtuous and circumspect conduct, careful attention must be given to that precept of Christ, "What I say unto you, I say unto all, watch." Watchfulness, and obedience to what is manifested

in the heart by the light of truth, are the alone source of preservation to parents, and the qualification for the performance of all their relative duties.

The rising youth have greatly the advantage of those who are now in the meridian of life. On the subject of female education, and virtuous accomplishments, particularly, much has been said, calculated to assist in forming the mind for usefulness ; in qualifying it for domestic enjoyments ; enlarging and ennobling the heart with virtuous sensibility, and thereby preparing the young to become interesting and agreeable companions, and to act their part with dignity and propriety in that sphere wherein they may be placed. To be fully sensible of, and carefully to improve this blessing, would be of incalculable benefit to them, and to posterity.

It was the design of an All-wise and benevolent Creator in the formation of woman, that she should be a help-meet and companion to man. If, in a state of innocency, her company and assistance were necessary to his comfort and happiness, how much

more so, when his cares, his toils, and his anxieties, are multiplied.

This sentiment is finely illustrated by one of the ancients, when speaking of the excellent qualities that adorn a virtuous woman. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

"Give her of the fruit of her hands, and let her own works praise her in the gates. She looketh well to the ways of her household, and eateth not the bread of idleness. The heart of her husband doth safely trust in her, so that he hath no need of spoil. She will do him good and not evil all the days of her life. She openeth her mouth with wisdom, and on her tongue is the law of kindness."

Although there are many very useful persons of interesting character, who prefer a single life, yet I think the celebrated Montesquieu, when speaking of the influence of females on public manners, &c. must have considered them in the capacity of wives and of mothers. He says, "The



safety of the State depends on the virtue of the women."

He also observes, that "Greece owed much of its wise policy to their chastity and economical virtues." But we need not go to Greece or Rome for examples to prove the effects of female influence.

It is said, that soon after the conquest of England, and while it was divided into many small kingdoms, and when Ethelbert, king of Kent, was soliciting the hand of Bertha, a princess of Paris, "one of the stipulations insisted on, was, that she should have the free enjoyment of her religion, which was that of Christianity."

"When she was introduced to the Court of her husband, the steadfastness of her principles, the sweetness and suavity of her disposition, and the conciliatory influence of her deportment, were so attractive, that not only the king, but his courtiers were brought to the acknowledgment of Christianity, and through them it was spread over the whole English nation."

If we carefully examine the sacred writings, the history of some of the kings of Israel and

Judah, will furnish abundant proof of the effects of female influence. It is stated as one of Ahab's first and great transgressions, that "he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and became a worshipper of Baal: and that there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

When his son also came to the throne, "he did evil (also) in the sight of the Lord, and walked in the way of his father, and in the way of his mother and made Israel to sin."

It is likewise said of Jehoram, king of Judah, "he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife;" and of Ahaziah, because his mother who was the daughter of Omri, and sister of Ahab, "was his counsellor to do wickedly."

Another essential circumstance is observable in this history. When those kings governed, who endeavoured to serve the Lord, and to teach the people to do so, (though they were not exempt from human frailties) they generally prospered in their undertak-

ings, enjoyed the good things of the land, and their enemies were not suffered to tyrannise over them.

But during the reign of those kings who worshipped other gods, thereby setting their subjects a bad example, there were wars and famine almost continually. And from the great suffering of man and beast, the Prophets might well say—"When the wicked bear rule, the land mourneth."

In this view of the subject, we may clearly discover the propriety, and more fully estimate the advantages, arising from a proper cultivation of the female mind. It is often asserted, and with great propriety, that on a proper education, the safety and happiness of a nation very materially depend.

If so, is not the foundation of that education to be laid in the virtuous culture of females; that they may be prepared to watch carefully the opening buds of infantile intellect, and to distinguish between those propensities which should be fostered with care, those that want regulating, and those which ought to be entirely eradicated? Is it

not on the lap, or by the side of a pious and judicious mother, that the foundation of what is good and great is generally laid?

For a woman to be a true help-meet to her husband, and a faithful mother to her children, she must be virtuous, industrious, and economical: studiously careful to live within the limits of their income, and by her neatness and cheerful deportment, always to make their home agreeable. And nothing but want of health should prevent her, (in whatever station she is placed,) from a general oversight of her domestic concerns.

Every mother who is under the necessity of committing her offspring to the care of a nurse, should have a watchful care over that nurse, and spend as much of her time with her children as she can. What employment can a mother be engaged in that affords equal pleasure, and is of equal importance with the proper instruction of her children and family?

By indulging a desire to appear more wealthy, and to make a greater show, than their circumstances would admit, many have improperly extended their business,

and in the end, lost what they had, and been reduced to poverty. How much more desirable to a virtuous and feeling mind is a cottage, (even a solitary one) with a competency, through the means of industry and frugality, than the show of that wealth and grandeur, which must end in sorrow and disappointment.

But this is not all. There are circumstances attending, that are of much greater importance than loss of property. A man who in his business, is straining every nerve to accomplish this desire of obtaining wealth, to gratify the wishes, and to indulge the solicitations of his wife and children, cannot have that leisure for the proper improvement of his own mind, and for the cultivation of his own talents, that he ought to have, and which his station as an accountable being, placed at the head of a family, certainly requires.

Were children taught, by the example of their parents, properly to estimate the advantages of wealth; and were the virtues of frugality, temperance, and economy, brought into proper estimation, and were that esti-

mation, which is now bestowed on grandeur, made the reward of merit, have we not reason to believe that it would not only produce domestic, but national prosperity?—"built, not on the quicksands of extended commerce; not on the bloodstained treasure of the east or west; but on the solid rock of public and of private virtue."

Let every mother, then, who has a sufficient degree of christian philanthropy, and parental tenderness, to feel a glow of heart in the contemplation of such a picture, consider herself as an instrument in the hand of a kind Providence to promote its realization.

Let her reflect how much the proper education of one single family may eventually contribute towards it. And that while the fruits of her labour are a rich compensation of peace, virtue and contentment, which may descend through generations yet unborn, she will herself enjoy a suitable and permanent reward.

But should she see her beloved children, in the bloom of youth, languishing under the pressure of disease, and about to enter into a state of fixedness, how sweet

would be the consolation, that she had endeavoured, according to the best of her understanding, to prepare them for such a state! And that He who had blessed her pious care, would take the precious treasure He had loaned, into the mansions of eternal bliss.

Happy would it be for mankind if this care were more generally extended : we should not then see so many of our young people trifling away in idleness, vanity, and dissipation, that time which is lent them for great and important purposes. There would not be so much anxiety and expense in decorating those poor bodies of clay, which are seen to-day, and to-morrow are consigned to the silent tomb, there to mingle with their parent earth.

We should then see more of our sons pursuing those objects which tend to enoble the mind, and to promote the welfare and happiness of the human race, and our daughters uniting with them in the practice of those virtues which are best calculated to answer the end of our existence : glorifying God while here, and thereby becom-

ing prepared to enjoy and adore him in the life to come.

What must be the feelings of that mother, who has unhappily been the instrument of sowing and cultivating in the bosoms of her children, the seeds of pride and ostentation, even in the nursery ! for to the nursery may be traced many of the evils which abound.

For instance : how common it is, when children are dressed in something new or clean, instead of informing them that it is to make them sweet and comfortable, they are sent to the other side of the room that we may see how pretty they look ! and for performing this with an air of ostentation, they are rewarded with a kiss !

Can this be the object of a fond mother's ambition for the darling children of her bosom ? Is it to this, she would devote the offspring, a benevolent Creator has committed to her care ?

Many are the females, who might have shone with brightness, been ornaments to their sex, and useful members of the community, but for the influence of those destructive mental associations which have been



early and deeply rooted, and which are seldom, if ever, entirely subdued.

But where these unhappy associations have already taken place, it is our duty, as well as our interest, properly to ascertain how they may be most effectually counteracted. It cannot be done by grave lessons, and serious arguments alone, or by formal declamations against the vanity of dress.

One remedy, and one only remains, in which there can be any probability of success. The mother who would have her children superior to pride and vanity, must be superior to them herself. Every lesson to be taught with effect, must be enforced by example.

The following testimony to the watchful and affectionate care of a mother, is given after her decease, by her son, a late and well known writer:—"A few hours after my birth, she lost the use of one arm, and almost of her left side. Being also afflicted with the stone, she lived in a state of continual pain.

"Yet under all these afflictions, she was cheerful, and had the full use of her excellent understanding. She told me that when

young. she frequently excused herself from going to public places, and private parties, that she might obtain an opportunity for reading. And the best authors were her favourites. The fruits of this early application, amply repaid her for the pains which she had taken to cultivate her mind.

“ Besides fortitude under real sufferings, exemplary piety, and an excellent understanding, she was possessed of a remarkably generous disposition. Her own wishes and opinions, were never pursued merely because they were her own; the ease and comfort of every one about her, were necessary for her well being. In her own family, domestic order, decent economy, and plenty were combined; and to the education of her children, her mind was particularly bent from every ordinary occupation.

“ She inspired me with the love of truth, and admiration of what was generous, and a dislike to low company. She took various means early to give me honourable feelings, and good principles; and to the influence of her authority and instructions I owe the happiness of my life.”

He also relates a circumstance which occurred when he was very young, and in which his mother's prudence and care were strikingly exemplified. When he had, by giving way to a violent fit of anger, thrown an iron which endangered the life of his elder brother, he was brought into the presence of his mother. Though she was struck with horror at his conduct, she said nothing to him in anger.

He thus relates the interview. "She ordered every body out of the room except myself, and then drawing me near to her, she spoke to me in a mild voice, but in a most serious manner. First, she explained to me the nature of the crime which I had run the hazard of committing. She told me she was sure I had no intention seriously to hurt my brother, and did not know, that if the iron had hit him, it must have killed him.

"While I felt this first shock, and while the horror of murder was upon me, my mother seized the moment to conjure me in future to command my passions. 'You,' said she to me, 'have naturally a violent temper; if you grow up to a man without learning to

govern it, it will be impossible for you to command yourself; and there is no knowing what a crime you may, in a fit of passion, commit, and how miserable you may, in consequence of it, become.

“ ‘ You are but a very young child, yet I think you understand me. Instead of speaking to you as I do this moment, I might punish you severely; but I think it better to treat you like a reasonable creature. My wish is, to teach you to command your temper; nobody can do that for you so well as you can do it for yourself.’ ”

“ The impression made by the earnest solemnity with which she spoke, never has been effaced from my mind; and I am conscious that my mother’s warning frequently recurred to me when I felt the passion of anger arising within me, and that these words of early advice had a most powerful and salutary influence in restraining my temper.”

Here we have a striking instance, worthy the imitation of every female, of the advantages arising from early self-cultivation, and proper maternal instruction. It not only

prepared the mother to sustain with cheerfulness, fortitude, and resignation, the privations many years, attendant on close confinement, accompanied with great bodily pain and infirmity, but qualified her for governing her family with dignity, and educating her children with success. If we pause for a moment, we are almost involuntarily led to contemplate the excellency of true parental and filial love.



### **PARENTAL AND FILIAL LOVE.**

THE language addressed to the mother of Moses, when her darling infant was committed to her care by the Egyptian princess, is very appropriate to the subject. "Take him away and nurse him for me, and I will give thee thy wages." What mother of common understanding and sensibility, does not feel the assurance, that if she nurses her offspring with maternal care, under the guidance of that principle of love, which is to be her light, and her leader, she will receive her wages from Him, who has committed

them to her care : and that she will be laying a good foundation in their minds, for the enjoyment of every rational blessing.

How long Moses remained under the paternal roof, we are not told. But we may reasonably suppose that the mother, (the father being oppressed with rigorous servitude,) spared no pains to impress on the mind of her little son, the promises of future and innumerable blessings that were to be conferred on the Israelites.

For although he was instructed in all the knowledge and accomplishments of the Egyptian Court, as being the adopted son of the Princess, his mind did not become so contaminated by its allurements as to indispose him to acknowledge his brethren. And although they were then in a very degraded situation, he preferred associating with them, that he might partake of the blessings in store for the nation to which he belonged.

It remains to be a fixed principle, that if we desire to have companions in our children when they arrive to years of maturity, we must prepare there minds by furnishing

them with proper ideas, and inculcating proper sentiments. Mutual love, and mutual interest, form a much stronger, and more durable tie between parents and children, than any other that can be devised.

Coercion may, in childhood, produce prompt obedience, but if it destroys affection, what hope can we reasonably entertain, that when such children get from under parental authority, they will retain a respect for what they have been compelled to adopt, without a conviction of its propriety, or necessity?

If the rod is ever used, it ought only to be done after there has been sufficient time to reflect upon the nature of the fault, and to ascertain that correction would be for the child's real benefit.

But there should be no anger manifested in the presence of the child, and certainly there should be none felt at the time of correcting it. Special care must therefore be taken, to correct and govern our own passions, as children observe their effects much sooner than we are aware.

As love is the foundation of all our happi-

ness, so it ought to be the predominant motive of all our actions. We must convince children that our requisitions to do, or to leave undone, are the effects of love, and that obedience to our commands will contribute to their own comfort and enjoyment.

For similar reasons, it is of the utmost importance, that children be early, and properly informed, respecting the attributes of the Supreme Being. He must not be represented to them as a partial, tyrannical Sovereign ; but as a kind, merciful, and affectionate parent, providing for all our necessities, and acting for the benefit and everlasting happiness of his children ; and that his love and his care are universal, as is shown by the general tenor of the Holy Scriptures.

Numerous passages might be selected thence, for the support of this doctrine. When Cain was wroth and his countenance was changed, because his brother's offering was more acceptable than his own ; was it not said to him, " If thou doest well, shalt thou not be accepted ? And if thou doest not well, sin lieth at the door."



The royal Psalmist, when speaking of the goodness of the Lord, of which he appears to have been very sensible, says, “As a father pitieth his children, so the Lord pitieth them that fear him.” At another time; “Bless the Lord, O my soul! and forget not his benefits.”

In the Revelations, it is recorded by John in the name of the Most High, “I will give to him that is athirst, of the fountain of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”

The advantages arising from early mental associations of this kind, are incalculable. An instance of their happy effect, is very feelingly set forth by Elizabeth Hamilton, in her letters on education, in the following narrative:—

“One young man, it has been my happiness to know, who entered upon life at the age of sixteen, without any guide but his own principles, without any monitor, but the precepts of education, and the dictates of his own heart. Unsullied by the temptations of a capital, he was plunged into the

temptations of a camp. Fond of society, where his cheerful temper and easy manners formed him to shine; but still fond of improvement, neither the inducements of camp, or city, interrupted his unwearied pursuits of literature and science.

“ Surrounded by companions, who had caught the contagion of skepticism, he, at this early period of life, listened to their arguments, weighed, examined, detected their futility, and rejected them! In prosperity and adversity, in public and in private life, the sentiments of religion retained their influence on his heart.

“ Through life they were his guide; and in death his consolation. When sinking, by painful steps, into an early grave, ‘with what gratitude,’ he exclaimed, ‘with what delightful gratitude do I look back to my infancy, and to the judicious conduct of my mother, who made religion appear to me in colours so engaging, and so congenial!’

“ ‘ Had I been taught as other boys are taught, my passions would have made me an easy prey to vice; my love for inquiry, would have led me to infidelity. She pr-

pared me for the trial of faith and virtue, and, thanks to God, I have come off victorious. Had religion been made to me a gloomy task in infancy, where 'would now have been my consolation!' "

If the principle of love were more generally fixed in the human mind, and children were induced to obey, because they love, what a good foundation would be laid for the operation of that Holy Spirit, which is love itself.

And how many more of the votaries of religion should we then see holding forth to the world this animating language—The ways of virtue are ways of pleasure, and in pursuing her paths there is great delight. Thus would be fulfilled the command of Him, who said, "Suffer little children to come unto me, and forbid (or hinder) them not."



### **EXAMPLE OF QUEEN ESTHER.**

DURING the sprightliness of youth, the benevolent affections are quick and active, and

susceptible of the readiest cultivation. A child that is taught to obey from the principle of affection, will not hesitate to forego its own inclination to serve another whose comfort depends on its exertions. And the longer the mind has enjoyed the sweet tranquillity, and heart-solacing satisfaction of benevolence, the more unwilling will it be to indulge those contrary dispositions, which are so destructive of its happiness. And the more frequently it rejoices in the consciousness of having contributed to the comfort and relief of others, the more it will be disposed to a repetition of acts of benevolence.

The beautiful and interesting character given by the sacred historian, in the narrative of Esther, the Queen, is a confirmation of these sentiments. It also shows the propriety, and peculiar advantages, arising from a proper cultivation of these amiable dispositions in the female mind.

At the decease of her parents, Esther was committed to the care of a kinsman named Mordecai, who brought her up as his own daughter, and as the sequel fully demon-

strates, taught her obedience, from the principle of filial affection.

We find that when she was raised to the dignity of queen, she did the pleasure of Mordecai, and kept his commands, as when she was under his authority. She manifested as much affection for him when he sat at the king's gate, as when he had been in a different situation.

And this proved a circumstance of great importance. For when Mordecai made known to her the situation of the Jews, telling her that Haman, the principal Minister of State, had, by false representations, obtained leave of the king to destroy all their nation throughout his dominions; and stating to her the necessity there was for her to petition the king on their behalf, she was still attentive to his commands, though at the risk of her life.

The modest prudence and magnanimity of Esther, are not less to be admired, than her obedience and filial affection. When admitted into the presence of the king, she did not in an abrupt and hasty manner, proffer her request.

But asking the company of the king and Haman at a banquet she had prepared, and receiving from the king repeated assurances that her request, whatever it might be, should be granted, she availed herself of the opportunity, while they were at her second entertainment, and accused Haman of his wicked designs, in the presence of the monarch.

Thus, by a combination of circumstances through her interposition, the Jews were preserved from the slaughter and destruction contemplated by Haman, who fell a sacrifice to his own cruelty and folly; while the humble Mordecai was promoted to dignity and honour.

In the character of Zeresh, Haman's wife, we have a striking contrast to that of queen Esther. Haman, not suspecting the design of the queen, in inviting him, and him only, with the king to her banquet, was very much elated by this marked distinction.

But when he went the first day out from the presence of the king, he observed Mordecai the Jew, sitting at the king's gate, (it is probable very pensively; for he was

waiting to learn what effect the queen's petition had on the king,) and when he saw that Mordecai "stood not up, nor moved for him," his wrath was kindled against him, and he went home in haste.

Having called together his friends, he rehearsed before them and his wife, what had been done; and how he had been honoured by his royal patrons: saying, "moreover Esther the queen did let no man come in with the king into the banquet that she had prepared, but myself: and to-morrow am I invited unto her also, with the king." Then after expatiating on his riches and his honours, he concludes with this bitter reflection, which shows at once how trifling a circumstance is capable of destroying that enjoyment which is built on pride and ambition. "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

When he ceased speaking, his wife, who appears to have cherished the same dispositions with her husband, united with his companions in advising him to have a gallows made, and to ask permission of the

king to have Mordecai hanged thereon. And such was their haste, that they caused it to be built that very night.

Mark now the consequences of all this pride and envy! On the same gallows that was prepared to hang the pious Mordecai, and on the same day, was Haman hanged, and his house given to Esther the queen, who set Mordecai over it.

Thus was Zeresh deprived of her husband, and of her substance; and perhaps neglected in her adversity, and soon forgotten. In this, as in numerous other instances, we find that emphatic declaration verified; "Pride goeth before destruction, and a haughty spirit before a fall."



### **THE EFFECTS OF EARLY IMPRESSIONS FURTHER ILLUSTRATED.**

VERY important indeed is the proper management of children; since, upon it, in great measure, depends the virtue or vice, the happiness or misery of the world. Yet how often do we see their education almost



totally neglected. From the earliest dawn of reason, children should be taught to detest vice, and to respect and esteem virtue wherever it is found.

Solomon says, “Train up a child in the way he should go, and when he is old he will not depart from it.” By training, he doubtless meant keeping a watchful care over their forward propensities, and cultivating love, charity, benevolence, and all the amiable qualities of the heart.

He knew that industry, temperance, frugality, and economy, would by practice become fixed habits, and that the comfort and enjoyment derived therefrom, would be a strong inducement to pursue the same course even in the decline of life.

It may be asked why, seeing this was Solomon’s opinion, did he not pay more attention to his own son, who was to succeed him on the throne? The reason is evident, and ought to be carefully recorded. His mind was too much engrossed with other things; for, in the second chapter of his Ecclesiastes, he frankly acknowledges that he indulged himself in the pursuit of plea-

sure, and a desire to know what the enjoyment of mirth, wine, and festivity, even to an excessive degree, would do for him ; but that after all, they proved only vanity and vexation of spirit.

Another reason why Rehoboam was of so weak and unstable a character, is also very evident. We are told more than once in the same chapter, (as if to fix the circumstances indelibly on our minds,) that his mother's name was Naamah, and that she was an Ammonitess. The Ammonites were one of those nations, with whom the Israelites were forbidden to have intercourse, on account of their being so immersed in idolatry.

This probably is one reason why we so frequently find in the Sacred writings, the name of the mother, and the nation to which she belonged, as having a particular influence on the education and character of the person exhibited to view.

But let us see how different from the one just mentioned, is the testimony of the Apostle left on record in his Epistle to Timothy. "When I call to remembrance

the unfeigned faith that is in thee, which dwelt, first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also."

Thus, through the influence of a religious education, and a diligent perusal of the Holy Scriptures, his mind was prepared to receive the Apostle's testimony concerning Christ: and by obedience to the manifestations of that divine light, which the Evangelist John testified, "enlighteneth every man that cometh into the world," he soon became a distinguished advocate of that cause he so early and so nobly espoused.

Another instance, of more recent date, is worthy of our attention, wherein pious parental care was of singular benefit in training up a person, whose character is esteemed by people of every denomination. It also shows us the advantages of an early acquaintance with, and love for the Holy Scriptures.

That eminent, and faithful servant of the Lord, John Woolman, when in the thirty-sixth year of his age, says, "Through the care of my parents, I was taught to read

nearly as soon as I was capable of it. And when about seven years old, as I went from school, while my companions were at play, I went forward out of sight, and sitting down read in Revelations: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, &c."

"And in reading, my mind was drawn to seek after that pure habitation. The place where I sat, and the sweetness that attended my mind, remain fresh in my memory. The pious instructions of my parents, were often fresh in my mind, when I happened to be among wicked children, and were of use to me.

"My parents having a large family of children, used frequently on first-days after meeting, to put us to read in the Holy Scriptures, or some other religious book, one after another, the rest sitting quietly: which I have often thought a good practice. And an apprehension that there was less steadiness, and firmness among people in this, than in former ages, often troubled me while I was a child."

To the excellency of the practice, here recommended, there are many who can set their seal from blessed experience, knowing that the advantages arising from an early acquaintance with the Holy Scriptures are incalculable. Of this we need no stronger additional proof, than the testimonies of those who are drawing towards the close of life. Those who have received instruction from these writings, and have endeavoured to walk according to their precepts, feel, in such solemn moments, a consolation therefrom, and often recurring to the promises therein contained, find them as an anchor to their souls, in times of close conflict.

And how often do we find children, not more than seven or eight years old, who have had this care bestowed upon them, advertng to passages of Scripture, or pious hymns, which their parents have taught them, and which in sickness have proved a support under their bodily suffering, and enabled them, though they hardly knew what prayer was, to ask patience, and submission to the Divine will.

There is another class who have borne

ample testimony to the excellency of the Sacred writings, though under very different circumstances, and with very different feelings. Though they have been engaged in the pursuit of wealth, honour, fame, or some other phantom, yet when they have heard the Scriptures spoken of by those who knew their worth, they have felt the witness in their own bosoms to respond to the truth.

Nevertheless, neglecting to peruse them, and to see for themselves, these, when the world, with all its promised enjoyments, was fast receding from their view, and they have seen through the medium of a wounded conscience, the mistake they have made, have declared to the world, that if they had their time to live over again, their principal study should be the Holy Scriptures. It is evident, that there must be a superior excellency in those Sacred writings, or why should they be so uniformly adverted to in those solemn moments?

The interest that is manifested, and the pains that are taken to educate the children of persons in low circumstances, furnish the cheering hope that many will thus be pre-

served from those habits of idleness and dissipation which are now so prevalent. These when they become parents themselves, will be more generally able to instruct their own children, at least, in the first rudiments of learning.

Every mother who has a sufficient portion of learning, ought to teach her children to spell as soon as they are capable of it. And there are very few mothers so situated as to prevent them from performing this duty, if they are careful to occupy their time as they ought to do.

To make a child fond and careful of its book, is a great point gained, and one that is, with proper management, not very difficult to accomplish. It will then listen to instruction as an indulgence and pleasure, not as a task. It is a good method, when children do not learn easily, to form the letter we wish them to remember on a piece of paper, and pin it on their sleeve. By this means, we can repeatedly ask them its name, until they get a perfect knowledge of it.

And if a child learns only one, or two

letters a day, how soon will it obtain a knowledge of the whole alphabet. It has been often asserted, that some children take months at school to learn their letters. This is time lost : yes, worse than merely lost.

This difficulty of obtaining a knowledge of the alphabet, at an age when a child is sent to school, operates as a discouragement, and it is apprehended, that few such children ever acquire that fondness for books, and that love of reading, which they would do if taught before their minds became occupied with other things.

Dr. Franklin observed, that he read with facility when very young, and that he did not remember being without that acquisition. To this early instruction of his parents, and a love for reading, he attributes much of his subsequent usefulness to mankind.

He also adds this testimony to the care of his parents. "By assiduous labour, and honest industry, they decently supported a numerous family, and educated with success thirteen children, and seven grandchildren." "He was pious and prudent, she was discreet and virtuous."



A child that is early taught to read, has many advantages. If it is furnished with suitable books, of which there is a great variety, it will improve itself, and obtain a knowledge of many things which will be of future use. And by proper reading, the mind is more likely to be preserved from imbibing those pernicious ideas which are diffused through the medium of false and frightful stories, against which, the infant mind cannot be too carefully guarded.

The object which we ought to keep in view, is the cultivation, and perfection of those powers with which we are blessed; that when the time of maturity arrives, they may be employed for the promotion of that happiness to ourselves, and that usefulness to society, for which they were given.



### **FALSEHOOD AND DETRACTION.**

These vices are often mentioned by Solomon, who doubtless had much knowledge of their effects on the human heart. We, too, see the baneful consequences of tale-

bearing, falsehood, and an indulgence of the malevolent passions, and that they are severely felt in families, and in neighbourhoods. "The froward man" continues "to sow strife, and whispers to separate chief friends." "He that hath a froward heart, findeth no good, and he that hath a perverse, tongue, falleth into mischief."

These dispositions ought, therefore, to be early and especially guarded against in children. For, if they are not suppressed in childhood, they become habitual, and are frequently retained through life, and disqualify the individual for the society of the wise and virtuous.

But candour, a just representation of facts, and a proper government of the passions, should be practically encouraged by all who have the care of children; for here, as in other branches of education, example has a powerful effect. If a child has committed a fault, and frankly acknowledges it, he should be as readily forgiven.

In 2nd Kings, 5th chapter, the advantages resulting from candour, intelligence, and an amiable disposition, are peculiarly exempli-

fied in the character of the little captive maid, who waited on the wife of Naaman, the Syrian captain. "Now Naaman was a great man, with his master the king of Syria, but he was a leper."

This little maid, feeling an affectionate interest in the welfare of her master, and a solicitude for the recovery of his health, said thus to her mistress. "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." She had heard, while she was in her own land, of the prophet's fame, and of the miracles he had wrought, and had treasured them up.

It is also evident, that she was one in whom could be placed the most perfect confidence; for although she was in the station of a servant, her mistress listened to her with attention, and there does not appear to have been the least distrust.

On the intelligence being communicated to the king, Naaman was immediately equipped, and despatched to the land of Israel. The circumstances which occurred during his stay there, and how, by complying

with the prophet's direction, he was healed of his leprosy, are recorded in the same chapter.

There are also exhibited the sorrowful effects of a covetous disposition, in the event which befel Gehazi, the prophet's servant, for soliciting of Naaman the treasure which his master Elisha had refused to accept, and for telling a direct falsehood to conceal it.

Although Gehazi had long been with Elisha, and had in many instances witnessed his penetration, yet, coveting Naaman's treasure, he used his master's name to obtain it. And whe he had deposited it, and dismissed the Syrian's servant, he again appeared in Elisha's presence, as if nothing had occurred! and when Elisha queried of him, "whence comest thou Gehazi?" with what confidence he answered! "Thy servant went no whither."

But how keenly must he have felt the reproof, when Elisha replied, "Went not my heart with thee, when the man turned again from his chariot to meet thee?" For these complicated crimes, "the disease of Naaman clave to him, and he went out

from the presence of Elisha, a leper as white as snow."

From that time, he must have been entirely excluded from the privilege of attending on the prophet, and receiving his instruction. Thus it is, "While the faithful man shall abound with blessings, he that maketh haste to be rich shall not be innocent." And it is an incontrovertible maxim, that, "the way of the transgressor is hard."



### **MODERATION.**

If we were to observe the Apostolic injunction, "Let your moderation be known to all men; the Lord is at hand;" it is probable we should, in many respects, act very differently from what we do. A full belief in the latter declaration, would have a tendency to preserve us in the foregoing precept.

And if we were always to consider ourselves in the presence of Him, who hears all our words, sees all our actions, and knows

the very thoughts of our hearts, and that he will reward us accordingly, we should not feel such a disposition to deviate from the true medium. We should doubtless feel a much greater interest in doing what would please him, than what would please ourselves.

If we were careful to maintain that moderation which would manifest itself to all men, it would, by relieving the mind from many unnecessary cares and anxieties, afford much more leisure for the cultivation of its powers, and directing its pursuits to higher and more important objects. It would also contribute greatly to health, and the enjoyment of those blessings which pertain to this life.

Is it not for want of proper reflection and exertion, that so many are suffering themselves to be carried down the stream of folly? Were ambition, luxury, and dissipation, pursued by those only who find real pleasure in them, the number of their votaries would soon diminish. Are not many far more solicitous to appear happy, than they are to

be really so? And for this appearance, do they not often lose its reality?

Health, competency, and peace of mind, which contribute so much to human happiness, are often all sacrificed at the shrine of fashion. Even the pleasures of society, pleasures so congenial to the heart of man, are not properly estimated. When the board of hospitality is spread by the hand of friendship for the objects of esteem and affection, it seldom fails to produce satisfaction, complacency, and delight. By cheerfulness and sympathy, the powers of conversation are called forth to peculiar advantage, and the heart is opened to the impressions of tenderness and benevolence. Sentiments are developed, which, obtaining approbation and currency from their real value, amuse, instruct, and ennoble the mind. This is society; and these as the social feelings and dispositions, that all ought to cultivate.

But for what, alas! are they exchanged? Is it not for routs and parties, where pride and ostentation open their doors for the reception of the vain, the idle, and the licentious? who meet, they scarcely know for

what, and spend their time in a way very inconsistent with the duties of Christianity; or even with the comforts of domestic life.

And this too, they are disposed to denominate happiness! But let all such reflect how little it deserves the name. By associating the idea of happiness with ostentation, unprofitable conversation, and vain amusements, they disqualify themselves for a search after it in their own bosoms, where only it is to be found. To prevent these sad consequences by a virtuous education, should be the concern of every parent.

When we contemplate the innumerable blessings with which we are surrounded, and the various means by which the condition of man might be improved, and his rational enjoyments multiplied, are we not lost in wonder: and do we not at once inquire, why is man thus inattentive and ungrateful? Man being the only animal created erect, endowed with reason, and on whose face is seen that blush which betrays the feelings of his heart, why does he not preserve that dignity and happiness which



are conferred on him by a wise and bountiful Creator?

The pious Watts observes, when treating of the improvement of the mind; “Nothing is more awful than the consideration of a human being given up to *vice*. It places him far below the brute. And that the same creature, trained by *virtue* to the utmost perfection of its nature, is little lower than the angels.”

How necessary it is, then, that our minds should be directed in their pursuits by a consideration of the peculiar pleasures of wisdom and truth! By a sense of our duty to God, and the delights arising from the exercise of our intellectual faculties! By the hope of usefulness to our fellow-creatures, and the incalculable advantage to ourselves, both in this life, and that which is to come! “Blessed is that servant, who, when his Lord cometh, shall be found watching.”

**PRESENCE OF MIND,**

*Essential to our Comfort and Preservation.*

Although females are not generally as much exposed to danger and perils as are the other sex, yet circumstances do frequently occur, in which prudence, fortitude, and presence of mind are essential to their comfort, and to their preservation, and in which they may exercise those virtues with peculiar advantage. That they should be taught timidity, or to consider it as an accomplishment to shrink from the appearance of danger, is a great error; and one that is calculated to do much harm.

History, and our own observation, furnish us with numerous instances, where individuals, families, and even cities and states, have been preserved from destruction, by the exertion of those amiable and important qualities in the female character.

In the conduct of Abigail, the Carmelites, we are furnished with an interesting example of prudence, discretion, and seasonable interposition. When she was told that Da-

vid, (who was then in the wilderness of Paran) had sent his servants to Nabal, her husband, desiring a favour; and that, instead of granting their request, or treating them even with common civility, he had railed on them and sent them away empty; she took the subject into serious consideration, and finding her husband was not in a situation to be consulted, she resolved on going immediately to David, and endeavouring to appease the anger she conceived might rankle in his breast, and prompt him to revenge.

As she hasted with the present she had prepared, and was descending the covert of a hill, she was confirmed in her suspicion, for she saw David and his men advancing. When she met him, her humble submission, her affectionate address, and the eloquent language which proceeded from the integrity of her heart, so effectually wrought upon his feelings, that instead of prosecuting his intention of not leaving one of Nabal's household alive by the morning light, he became pacified, saying thus to Abigail, "Blessed be the Lord God of Israel which

sent thee this day to meet me : and blessed be thy advice." Accepting the present at her hand, he returned rejoicing, that he had been thus preserved from shedding blood. And Abigail went to her own home.

Another instance is recorded by the sacred historian, which occurred after David ascended the throne. When the city of Abel was closely besieged, and the assailants were demolishing its walls, it was, by the attention and counsel of a woman, preserved with its inhabitants from destruction. And this interposition was imputed to her for wisdom.

A circumstance has lately occurred, in which female exertion and presence of mind, were of great importance. An elegant mansion, the habitation of a hospitable pair, was, in their absence, discovered to be on fire. The alarm being given, soon brought some of the neighbours to the assistance of the family. They, however, being alarmed, gave it as their opinion that the fire could not be extinguished, and insisted on securing the furniture by removal.

A young woman who happened to be there

on a visit, begged them to desist, and to turn their attention to supplying her with water. They complied with her request, and by their assistance, the flame was soon extinguished, and the building with all its contents was thus preserved.

Are not such instances sufficient to convince us of the propriety of cultivating those dispositions on our own account, as well as to qualify us for the better instruction of the other sex, while under our peculiar care; and while their minds are susceptible of lasting impressions?

There is no part of education, where example has a more powerful influence, than in these respects; nor where impressions made in early life have a stronger and more lasting effect. Timidity even sometimes so far weakens the powers of the mind, as to destroy that cheerfulness and complacency by which the social and domestic life is sweetened.

## DOMESTIC CONCERNS.

In the management of domestic concerns, order and method must be observed, and all hurry and confusion ought to be carefully avoided; for as Lavater very justly remarks, they are *generally* “the efforts of indolence.”

But it is also evident, to an observing mind, that they are *sometimes* occasioned by the want of a proper cultivation of those powers, which enable us to comprehend, and to unite, the greater and the less calls of domestic duty, and so to arrange our business, that all may be employed without improperly interfering with each other, or retarding the progress of the different branches of domestic economy.

If we would begin at the right end of the thing, it must be with the morning of the day, and the morning of life. This is an essential point. Sleep should never be considered as a luxury, but as only a necessary refreshment to invigorate the body, and prepare it for further exertions. Therefore the propriety and advantages of early rising,

should be, by example and precept, fixed on the youthful mind.

All nature around us has a voice : does it not call to us, and say as the angel did to one of the ancients ? “ Hear me, and I will instruct thee, hearken to the thing that I say, and I will tell thee more.”

Does not the returning light admonish us in the most intelligent language ; “ thy body is now refreshed with sleep ; thy mind has been relieved of its cares ; let each resume its proper allotment. When thou hast returned suitable thanks for blessings received, and thy mind is under the sustaining influence of love and gratitude, prepare for the exercises of the day. Apply to them early.”

Early rising is acknowledged by the wisest of men, to contribute very much to health of body and vigour of mind. It also affords an opportunity of observing some of the most sublime and beautiful appearances of nature. What can be more beautifully sublime than the rising sun ; yet how many deprive themselves of the opportunity of beholding it, by closing their eyes against that

light which it imparts, and by which it calls on them to arise.\*

In rural scenery, there are a multitude of objects to attract attention, and to enlist the purest feelings of the heart. All nature being refreshed, is, in a summer morning, lively and cheerful. The dew drops glitter on the tender herbage. The opening rose and the honey-suckle, emblems of virtuous youth, cast forth their fragrance to the morning sun.

The hen comes forth with her little brood, which she has, through the night, sheltered from harm under her expanded wings. The small birds hopping from spray to spray, sing among the branches; while the robin and the lark, rising on the wing, or perch-

\* My father being a man of extensive business, and my mother a woman, who, "looking well to the ways of her household," did not indulge her family "in eating the bread of idleness;" I was trained up to the habit of rising before the sun, to attend to the dairy, and other domestic concerns.

And, although the evening (especially when the moon being at the full, casts forth her borrowed light to illumine the traveller's path : or the whispering breeze is lulling the labourer to rest) has its charms, and is adapted to serious reflection, yet I think there is no time so peculiarly interesting to a mind prepared to enjoy it, as a bright summer morning. Nor do I think there is any other so well calculated to impress on the youthful mind a love for the works of creation.



ed on the topmost bough, tune their voices melodiously.

Oh! that man would listen attentively to the instruction they give, apply his heart unto wisdom, and join in the general song of praise and thanksgiving to Him, who rules on high, and dispenses his blessings so bountifully to the children of men. Then might "his peace be as a river, and his righteousness as the waves of the sea."

Early and suitable attention to our own concerns, affords us a much better opportunity for administering comfort and assistance to the needy and distressed, and for visiting them in their solitary abodes. If our lot in life is such that we have not bread to give for the nourishment of the body, we may have a word of consolation for the better part. We may wipe from the eye of affliction the falling tear, and direct the attention of the sufferer to those joys which never fade, a mansion "eternal in the heavens."

And for those who have it also in their power to administer to the necessities of the body, to comfort the sick and afflicted.

to feed the hungry, to clothe the naked, there is certainly no time to be *lost*. The *wealth* they possess, is “a call to duty, not discharge from care.” For the use of this, they must be accountable.

As a wife, a woman is bound by the sacred bonds of marriage, to promote the welfare of her husband by every means in her power. And by so doing, she contributes greatly to her own comfort. By a mutual interchange of affectionate attention and interest, the happiness of both is increased, and they are the better qualified to fill their stations as heads of families, and as parents of children.

When a woman finds herself placed in the important station of a mother, she is then brought under increased obligations ; in the discharge of which, she will find the proper cultivation of her own mind, to be of incalculable benefit.

While her sons are young, and their minds susceptible of suitable impressions, she should sow the seeds of virtue, benevolence, and all those amiable qualities that will, in manhood, render them honourable

and dignified in their pursuits, respectable and useful members of the community, and virtuous and exemplary heads of families. But her daughters who must continue with her, will need a mother's care to instruct them, a mother's heart to feel for them, and a mother's hand to guide their steps, even till they arrive at womanhood themselves.

If a mother would faithfully perform her duty to her offspring, she must be willing to make many sacrifices. What sacrifices? some may say. Those of inclination. And if improper habits have been indulged, they must be corrected. The comfort and improvement of her family must be her principal object.

Social visiting, and a virtuous intercourse with those we love, are some of the greatest comforts of life; yet even these must be under such restrictions that nothing may suffer by her absence. Her inclination may sometimes lead her to prefer stillness and inactivity, when those under her care need instruction; but opportunities that will tend to their benefit, and prepare them for use-

fulness, must not be suffered to pass by unimproved.

Many advantages arise from girls being taught economy in their wearing apparel; how to make and repair most articles of their dress, and to lay them away carefully when they are not needed. By such attention, some females make a more decent and respectable appearance, and with not half the expense, than others do, who are idle and negligent.

They should be also taught such different branches of housewifery, as their strength and capacity will admit. And, as the preparation of our food is an essential part of domestic economy, much care is necessary to have it done in such a way that it will contribute to health, and best answer the purpose for which it is designed: not to pamper the palate of the epicure, but to afford nourishment to the body, that it may be supported under its various toils.

A simple repast, suitably prepared and neatly arranged on the table, is not only more pleasing to the eye, but more grateful to the stomach, than rich and costly viands,

prepared and set on in an ungraceful manner. The best of food may be rendered unwholesome by negligence, and it is not in the quantity, nor in the variety of dishes that the elegance of a table consists, so much as in the neatness and order of its arrangement.

The idea of rendering themselves useful, and that neatness, order, and economy are not more essential to the comfort of the body, than they are to ease and satisfaction, should be early impressed on the minds of youth.

When these ideas are fixed, and the practice of them becomes habitual, business may be pursued without anxiety. The business of the day never proceeds with more regularity, nor is accomplished with more ease, than when the mind, under serious impressions, is calm and serene.

It is not necessary, at all times, to retire to the closet to wait on Him who is ever present with us. He, knowing that the body has need of these things for its existence, sometimes deigns to manifest himself to us, while our hands are engaged in our lawful

occupations, and we are from experience assured that the Apostle's assertion to Timothy was correct, when he said, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

To a woman who has been properly instructed, and who has a knowledge of her own concerns, it is a source of peculiar satisfaction to know, that what she requires of her domestics is consistent with the obligations they are under to her.

The mistress who treats them with mildness and suitable attention, is generally much better served, than she who treats them with harshness and severity. Their love and attachment create a desire to please, and these mutual interests contribute very much to the quietude and happiness of all around them. Thus, by such example, the younger branches of the family are taught to treat domestics with suitable respect.

And as much depends on the female branches of the family, with respect to domestics having the opportunity of attending

places for divine worship, on the day set apart for religious instruction and improvement, it would tend much to facilitate this part of our duty towards them, if we were to follow the example of a pious woman of rank.

A neighbour stepping into her house on business, was thus addressed : “ I hope you will excuse my house not being quite in order this morning. Yesterday was a day of rest, and I endeavour to do with as little labour as I can on Sunday, that my family may all have the opportunity of attending their places of worship.”

When we take those who are under our immediate care, to places of public worship, we should teach them to conduct with propriety on such solemn occasions. We should have the same care of them as of our own children, that they do not fall asleep, &c. For, if a child is suffered to fall asleep in such places with impunity, it has a tendency to divest the mind of that reverential feeling we all ought, most certainly, to cherish, when convened for so solemn and important a purpose.

Those who indulge this ill habit in youth,

are more liable to be overtaken with it in riper years. The Apostolic injunction is as necessary for us to attend to, if we desire to be benefitted by assembling together, as it was for the Romans. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Poverty, loss of parents, and many other circumstances occur, which place children under the care of strangers. These children having the same interest with our own, in the redemption of the soul by Jesus Christ, have a peculiar claim upon our care. Their situation in life often compels them to exertion, and inures them to labour.

And where proper care is taken to inform their minds, and to encourage them to improve opportunities of leisure, they may, and often do, become some of the most useful members of the community.

I do not presume to suppose, that all who have this care bestowed upon them, whether children or servants, will be preserved: facts, stubborn facts, compel us to acknowl-



edge the contrary. There has been some no doubt in all ages of the world, whose restless dispositions, and strong self-will, has occasioned them to be reaching after more liberty than was consistent with the views of those under whose care they were placed.

And when their age has obtained them that liberty, they have by degrees deviated far from the line of conduct in which they had been educated. And some even to such a length as to bring down the grey hairs of a religiously concerned parent in sorrow to the grave. Although this has, and may again be the case, yet it forms no excuse for parental neglect. Even some of these, in a time of distress, have been brought to a sense of their errors, and like the prodigal son, remembered their father's house; and in returning, found acceptance. A door of mercy has been opened, and a season of repentance has been afforded. Solomon says, "Cast thy bread upon the waters, for thou shalt find it after many days."

When faithfulness is abode in, and every

duty discharged for their preservation: if the desire of our hearts is not accomplished, we may, under the impression that we have done what we could, leave the event with Him, who will afford that consolation, which a faithful discharge of our relative duties ensure at his hand.

Some of the most interesting characters exhibited in sacred record, were husbandmen, shepherds, servants, &c. Noah and Abraham were husbandmen. Jacob was a hired servant to Laban. Joseph was sold by the Ishmaelites to Potiphar, whom he served with fidelity.

Moses, when a stranger in the land of Midian, fed the flocks of Jethro. David, while watching those of his father, treasured up much useful information. And that great Apostle, Paul, though instructed by Gamaliel, was by trade a tent-maker, and followed that occupation.

Women are there also exhibited to view, engaged in their various employments. Sarah "kneaded the dough, and baked the cakes," when Abraham entertained the angels. Rebekah was fetching a pitcher of

water for family purposes, when accosted by Abraham's servant.

Rachel was going to water the flock of her father, when Jacob first cast his eyes upon her, and beheld her loveliness. Ruth was gleaning after the reapers when Boaz made the interesting inquiry, "Whose damsel is this?" And Esther, the captive Jewess, when called upon to appear in the presence of king Ahasuerus, did not ask any ornaments to deck herself with.

The unassuming, gentle, and modest deportment of those females, was doubtless a much stronger recommendation to men of discernment, than all the art they could have used, or the ornaments they could have procured.

And seeing the great Parent of the Universe has not made any distinction in the distribution of his blessings, on account of colour, let us follow his example, by not making any, in the distribution of our care.

By ascertaining what we would wish to have done for our children, if they were reduced to the situation of the poor little African, we may judge what must be our

conduct, in order to fulfil that command of Christ; “ All things whatsoever ye would that men should do to you, do ye even so to them.”



### **MODESTY.**

Modesty is, with the strictest propriety, considered an ornament to the female sex. And why is it not an ornament to the other sex also? Is it not approved, is it not admired by all the wise and virtuous of both sexes? Is it not a preservation from many snares and temptations? If we give the subject its due consideration, I believe every pious mind will discover it to be one of great importance, and one that involves many interesting particulars.

As we look forward with a desire for the improvement and welfare of mankind, let us individually cherish every disposition that will have a tendency to promote the object of that desire, and not rest satisfied with the wish, without the exertion. By chasing im-

proper thoughts from our minds, as soon as they present themselves, we gain additional strength : and by so doing, we shall be preserved from immodest words and actions, which are generally first conceived in thought.

This interesting and amiable virtue should be fostered in the bosom of every mother, and from thence transplanted, and carefully nurtured in those of her offspring from their very infancy. By this means, it would become so rooted, that whatever the situation of the individual might be, in after life, or however great his exposure, it would rarely, if ever, be entirely eradicated.

Much may be done by a modest woman, in forming the minds of her children and those around her. And what person who is not blinded by custom, or depraved by habitual indulgence, can behold, without approbation, the becoming deportment of those, who are circumscribed in all their conduct by strict propriety and modesty ? Or who can approach a modest person with that confidence with which he would address one who manifests but little regard

for modesty? Those who have assurance enough to make the attempt, generally retire with mortification.

If females would but maintain their proper dignity, and not give any just grounds for the unfavourable remarks, which are frequently made in their absence; if they would discountenance that familiarity which gives confidence to the other sex, and often induces them to behave in a way which they themselves know to be inconsistent, it would contribute very much to the improvement of society, and relieve from many unnecessary anxieties.

It is not that servile fear, which cannot be spoken to without a blush, that I wish to cultivate, but that suavity of manners, and that propriety of behaviour, which manifest a mind above those absurdities, which for want of proper attention, so often make their appearance in mixed companies. It is with modesty, as with the other amiable dispositions of the heart, it manifests itself much more forcibly by our conduct, than by our assertions.

True and genuine politeness is very nearly allied to modesty.

It is the offspring of virtue and benevolence, nurtured by that tenderness of heart which is ever cautious of irritating or wounding the feelings of a fellow-creature, in any circumstances in life. Hence it is, that the really polite man or woman is so at home, as well as abroad; in private, as well as in company. And from this source is derived no small portion of domestic happiness.



### **MARRIAGE.**

This is a subject intimately connected with a proper cultivation of the female mind, and one in which a mother's care is of the utmost importance. Marriage, though a civil act, requires a union of spirit to make it happy. To ascertain that this union subsists between the parties, needs time and deliberation. And who can be a more suitable person to consult, particularly for a female, than a mother. Her knowledge, observation, and experience, give her an opportunity of becoming intimately acquainted with the subject.

A little girl, not five years old, on hearing that a neighbour had treated his wife very improperly, asked her mother many questions relative to marriage: to which the mother returned answers, according to her ideas of the importance and the sacredness of its obligations.

The child, after remaining some time silent, observed; “If that is the case, and people must remain together as long as they live, it is certainly necessary they should become well acquainted with each other, before they do marry.” An observation which would do credit to one of more age and experience, and which, if properly attended to, would prevent much sorrow and bitterness of soul.

The female, according to present usage, has not the opportunity of making proposals of marriage; but she has the inestimable privilege of declining the offer, when it is not consistent with her views.

It is a subject therefore which ought to be treated by parents, as one of great importance, and which never should be spoken of in the presence of children or young people, with lightness and disrespect.



If that freedom which is the result of mutual love, and mutual interest, was carefully maintained between parents and children, there are many, very many of our young people, who might be preserved from that gulf into which they plunge themselves, in an unguarded moment.

How often do we see parents deploring the rash steps of their children; and sometimes, even carrying their resentment so far, as to deny them admittance into their presence.

It is very probable, if such parents were seriously to examine, they would find that the conduct of their children might be traced to a want of parental care in early life. By timely care and proper instruction, many miseries which we entail on ourselves, and on posterity, and of which we so heavily complain, might be, and would be avoided.

It is a weakness, too prevalent amongst us, to be pleased with a prospect of wealth and grandeur, in the formation of the marriage contract; not enough considering, that with the union of spirit, before mentioned, and a comfortable subsistence, there is more, much

more, real domestic happiness, than the world, with all its pomp and glitter, can afford without it.

It is, therefore, very necessary, that the influence which parents have over their children, and those under their care, should be properly employed. For how often do we see that those, who “lean on earth,” find indeed

—“ Twill pierce them to the heart.  
A broken reed at best, and oft a spear ;  
On whose sharp point, peace bleeds, and hope expires.”



### CONCLUSION.

It was said by the pious Howe, a man of much reflection and observation, and a sincere friend to the cause of christianity, that, “It is the duty of every person coming into the world, to leave it as much better than he finds it, as he can.”

Were this maxim observed, and our minds imbued with that love, which breaths “glory to God in the highest, on earth, peace, good will towards men,” with what

pleasing anticipation might we contemplate the near approach of that day, when “swords shall be beaten into ploughshares, and spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

I am aware that but few of the subjects intimately connected with female education, and home instruction, can be brought within the limits of this little work. Yet, as a proof how much may be done in this important business by individual care, industry, and perseverance, I take pleasure in introducing a few extracts from the journal of a very interesting tour in Iceland, performed by E. Henderson in 1814, & 15. In his visit to that inhospitable clime, embracing most parts of the island, he had great opportunity of becoming acquainted with the habit, manners, situation, and wants of its inhabitants.

He says that, “Though there is but one school in Iceland, and that solitary one is exclusively designed for the education of such as are afterwards to fill offices in church or state, yet it is exceedingly rare, to meet

with a boy or girl, who has attained to the age of nine or ten years, that cannot read and write with ease. And there is not a peasant, or scarcely a servant girl, in Iceland, who is not capable of reading the most ancient documents extant on the Island, though it has been inhabited near nine hundred years.

“ There being no parish schools, nor indeed any private establishments, for the instruction of youth, their mental culture depends entirely on the disposition and abilities of their parents. In general, however, neither of these are wanting. The parish of Hoff contains more than four hundred souls, yet there is only one parishioner, upwards of eight years of age, that cannot read. And this individual is prevented by a natural infirmity.

“ Their method of education has a very favourable effect upon them, in many respects. It is considered the duty and interest of the mother, to form the minds of her children, and to instruct them in the first rudiments of learning, as soon as they are capable of receiving it. The father then

teaches such other branches as appear desirable.

“ Thus, without the expense, exposure, or loss of time, which most experience, they acquire a perfect understanding of things necessary and expedient. And in many instances those who have never been at school, are capable of reading authors of several different languages.

“ The predominant character of the Icelanders, is that of unsuspecting frankness, pious contentment, and a steady liveliness of temperament, combined with strength of intellect, and acuteness of mind. They are kind and hospitable; and in their general knowledge, superior to people of their rank, in most other parts of the world.

“ As I was riding along one day, I was entertained by the interesting conversation of a peasant, who was going to a market town with his produce. The knowledge he discovered of the geography, politics, &c. of Britain, quite astonished me. He gave me a long detail of circumstances, and proposed many questions.

“ Among other things, as a proof that he had

not read the scriptures without reflection, I may mention his being somewhat at a loss to account for the term ‘wrath’ being ascribed to God, in the Bible. And it was not until I explained to him the difference between holy and reasonable anger, and that which is unreasonable and malicious, and shown him that those expressions, as applied to the Divine Being, signified his disapprobation of every species of iniquity, and was ultimately resolved into his love of righteousness, that he declared himself satisfied on the subject.

“On enquiring of my hostess, how many children she had, her reply was, ‘I have four, two of them are here with us, and the other two are with God. It is best with those that are with Him; and my chief concern about the two that remain, is, that they may reach Heaven in safety.’

“A winter evening in an Icelandic family; presents a scene, in the highest degree interesting and agreeable. Between three and four o’clock, the lamp is hung up in the principal apartment, and all the members of the family take their stations, with their

work in their hands, on their respective seats, all of which face each other. The master and mistress, together with the children, or other relatives, occupy those at the inner end of the room; the rest are filled by the servants.

“The work is no sooner begun, than one of the family, selected for the purpose, advances to a seat near the lamp, and commences the evening lecture, which generally consists of some historical composition of the Icelanders, or such other histories as are to be had on the Island.

“Being poorly supplied with printed books, the Icelanders are under the necessity of copying such as they can get the loan of, which sufficiently accounts for the fact, that most of them write a hand equal in beauty to that of the ablest writing master in other parts of Europe. Some specimens of their Gothic writing is scarcely inferior to copperplate. The reader is frequently interrupted, either by the head, or some of the more intelligent parts of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the children and domestics.

“In some houses those histories are repeated by such as have got them by heart. The evening labour frequently continues until midnight, when they read a chapter in some devotional book; (the bible, if they have it, is preferred,) and conclude the evening with devotional exercise in some way or other.

“One family, however, I met with in my tour, whose character was quite a contrast with any I had hitherto observed in Iceland. About four months before I visited them, as I was afterwards informed, their conduct had become so intolerable, that it was found necessary to summon them before a court; when it appeared that the wickedness of the children had not only prompted them to compose satirical songs on the priest, and people of the parish, but to assist others in composing similar ones on their own parents.

“They were sentenced to be beaten with rods at home by the constable, and to do public penance, as a warning to the congregation. Nor were the parents suffered to pass with impunity, but were fined. The bad conduct of the children was, in a great measure, ascribed to a neglect in education,



and the influence of evil example in their parents.”

On leaving the Island, he makes the following interesting remarks: “ Having taken leave of my friends, from whom I had experienced the kindest and most unwearied attention, (not being quite ready when the last vessel for the season sailed for Liverpool) I embarked on the 20th of August, in one bound for Copenhagen. As we stood out from Reykiavik, and the land began to recede from my view, I was conscious of strong feelings of regret, which not even the anticipations necessarily connected with my return to the continent of Europe, were able fully to repress. I was leaving an island distinguished by its natural phenomena, from every other spot on the surface of the globe, where I had been furnished with frequent opportunities of contemplating and admiring some of the most sublime displays of the wisdom and power of God in the operations of nature.

“ But what principally attached me to Iceland, was the exhibition of moral worth, and the strong features of superior intellec-

tual abilities which had often attracted my notice during the period of my intercourse with its inhabitants.

“My thoughts were also directed to the effects which were likely to result from my visit. I had circulated extensively among them, that excellent book, which is able to make wise unto salvation, through faith in Jesus Christ; which contains an authenticated, complete, and most satisfactory account of the character, purposes, and will of the Supreme Ruler of the Universe, and direct the guilty sons of Adam to the only possible way in which they can obtain true and lasting felicity.

“And while I reflect on the responsibility which attaches to the situation of such as are favoured with this account, and the guilt and condemnation of those who receive not the truth in the love of it, that they may be saved; my earnest prayer for the Icelanders was, that they might have grace communicated to them from above, to enable them suitably to improve the inestimable privilege which had been conferred upon them.”

.....  
**APPENDIX.**  
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## BRIEF HINTS TO PARENTS, &c.



### GENERAL PRINCIPLES.

**SUCCESS** in education depends more on prevention, than cure—more on forming habits, than laying injunctions—more on example, than precept. It is important, however, that rules laid down should be strictly enforced, till obedience becomes habitual.

But when is this interesting business to be begun, and how pursued?

“It is to be begun from the cradle. The first step is to teach the infantile subject implicit obedience to parental authority ; and then to rule with such moderation and sweetness, that it shall entirely trust and love the hand that guides it. In this way, the good impressions made upon the young mind, are likely to be indelible.”\* Persevering, yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment.

The subjection of a child’s will may be effected before its understanding is sufficiently enlarged to be influenced by reasoning. Generally the first inclination a child discovers, is will. The first business of a parent, therefore, is to subject it. An infant will reach out its hand to take something improper for it to have ; if its hand be then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield. And by uniformly experiencing

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\* This passage, and those similarly marked in the following pages, are from “*The Brief Remarker on the Ways of Men* :” a work fraught with much useful matter on a variety of subjects.

denial, equally firm, whenever its wishes ought not to be granted, submission will become familiar and easy.

But prudent parents, while they are careful to subdue self-will in their child, will be equally careful to cherish in it every appearance of benevolence and affection.

As children advance in age, and the faculties of the mind expand, parents, by an easy, familiar mode of conversing with them, and adapting their language to their age and capacity, may acquire almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, at the same time seeking the Divine blessing on their humble endeavours, we may safely believe they would be rarely disappointed in having their children grow up around them, all that they could reasonably desire them to be.

It is by enlightening the understanding, that children are brought to feel the true ground of parental authority. Injunctions and restraints, if softened by endearment, will generally find returns of obedience; and ungrateful claims to liberty, will rarely oppose parental advice bestowed with meekness. Early to impress the tender mind with clearly defined perceptions of right and wrong, is very important. Much misery may be prevented by it.

## FREEDOM BETWEEN PARENTS AND CHILDREN.

According to the wise provision of Providence the fond endearment of parental love, produces an attachment in the breast of the child. A judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom, which ought ever to exist between parents and children. If con-

fidence has been early invited by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed freely to unbosom themselves, and unreservedly to reveal their wishes to the parental friend, who is most interested in their welfare, what advantages must result to them, and what pleasure to the mind of an affectionate parent ! When parents thus become to their children, the familiar friends, the unreserved confidants, the sympathising partners in their joys and sorrows, hopes and disappointments ; a hold on the mind is obtained which will continue when authority ceases ; and will prove a safeguard through the most critical periods of life.

Young people who are treated as companions by judicious parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing them, or giving them pain.

And there are few young people who would not gladly avail themselves of parental advice and experience, if not discouraged by want of freedom in the parent. Therefore, if we would have children unbosom their thoughts to us, their confidence must be invited by kindness and condescension. Not a condescension to improper indulgences, but a condescension that increases parental authority in right government.—There is no fear of losing respect or right authority, by freedom and familiarity : It is by that we gain their confidence, and thus learn to know, and to correct their faults.

Pure affection is so directed to the happiness of the child, that while it endeavours, by kindness and love, to prevent any thing like forced obedience, it also guards against that kind of liberty by which it loses its authority

## RESERVEDNESS AND SEVERITY.

That respect to a parent, which is obtained by uniting gentleness with firmness, differs widely from the slavish fear produced by severe treatment. For where the dread of punishment predominates, the disposition is generally artful. Fear, which is the effect of severity, prompts children, not so much to avoid faults, as to elude detection.

Indeed timid children can hardly resist the temptation which terror holds out to them, of endeavouring to hide offences if possible. And though severity should extort confession, and promise of strict obedience, it is not calculated to produce sincere repentance, or awaken virtuous thoughts; nor does it implant any principle to hinder the child from committing a similar fault in our absence. Its self-will may indeed be made sullenly to submit to superior strength, but it will remain unsubjected. And the odious spirit of revenge, by this kind of treatment, is often generated.

One among the many disadvantages attending severe measures, is, that parents generally trust to the effects of chastisement, and are deficient in that uniform superintendence, advice and caution, on which the forming right habits, almost entirely depends. Children, when subjected to severity, often obtain more indulgences, and take more dangerous liberties, than those who are moderately curbed and gently instructed. The keen temper that transports the parent to blows and harsh treatment, is often accompanied by strong affections; and when anger has subsided, he is sorry for having gone so far; then too much liberty succeeds, till another fault, originating in parental indulgence or negligence, draws on the child another unprofitable punishment. And thus the continued crossing of the humours that have been indulged, can hardly fail to call forth resentment



anger, sullenness, or obstinate perverseness : unless severity has broken the spirits, and the child sinks under discouragement. And, as the frequent recurrence of anger and resentment, tends to beget hatred and ill-will, the disposition to benevolence is destroyed, and malevolence is introduced in its room.

“Many children possess quick feelings of honour and disgrace : and in children the most promising, these feelings are often the most acute. They have a keen sensibility to shame, whereof a good use may be made by prudent management ; but if this sensibility be put to hard proof, and that frequently, it becomes blunted, and their minds grow callous. And a child that is lost to shame, is in peculiar danger of being a lost child.”

Again : “Many parents of good sense, and great moral worth, fearful of failing in their duty by not governing enough, run into the opposite extreme. They maintain such reservedness, distance, and stateliness toward their children, that they hardly dare to speak in their presence. They incumber them with a multitude of regulations ; they tire them with long lessons of stern monitions ; they disgust and alienate them with a superabundance of sharp reproof ; they treat their little levities as if they were heinous crimes. Instead of drawing them with ‘cords of love,’ they bind them fast with cords that are galling and painful.”\*

Again, there are some parents whose manner towards their children varies in exact proportion to the variations of their own fickle tempers. When in a pleasant humour themselves, they indulge them in every thing : when displeased or angry, they will punish for almost nothing. This sort of government, if government it may be called, tends alike to discourage, and to produce contempt.

Children that are trained up under severe disci-

pline, however much they fear their parents, do rarely love them much ; and they must needs possess more than a common share of native amiableness, if, in the end, they turn out sweet tempered, humane, and of nice sense of honour.

To show children that we are deeply afflicted, not enraged at their misconduct, tends more to awaken their feelings, bring into action their reason, and reclaim them from evil, than the severity of the rod, which irritates the disposition, but rarely convinces the judgment.

### IMPROPER INDULGENCE.

Gratification of will, is encouraged in children by frequent indulgence of their improper desires ; with which every notion of happiness becomes thus connected ; and the idea of misery with that of disappointment. Thus, an over-regard for personal ease, and personal gratification, is implanted in the mind, and selfishness and pride too frequently become the most prominent features in the character ; for, by improper indulgence, self-will is so fostered, that a capricious humour is its unavoidable consequence. The passions so act and react upon each other, that the frequent gratification of will engenders pride, and pride augments the desire of gratifying the will, till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers, that have been formed by an education in which the will has never known subjection. For, as too great indulgence increases selfishness ; so does the spirit of selfishness occasion miseries in domestic life.

### RULES AND INJUNCTIONS.

“ A few rules are necessary for the government of children, and but a few. These should be too plain

to be misunderstood, too reasonable to admit of dispute, and too important to be violated or neglected. They should be engraven early upon the memories of children, and enforced, when need requires it, with steady, but mild firmness. And by and by they will grow into habits ; and submission and obedience will become natural” and easy.

“ When children are managed in this manner from infancy, by parents, whose example comports with their injunctions, and whose exercise of authority carries along with it evident marks of tender affection, they feel the yoke to be easy, and are withheld from acts of disobedience, more by filial love, than the dread of chastisement. Hence it is, that, in some houses, family government goes on with singular regularity, though so silent as to be scarcely perceived. There is no violent scolding ; no boisterous threats ; no fierce looks. Both the father and the mother are so mild and even in temper and good behaviour, that they seem scarcely to display any authority at all ; and yet their children are orderly, submissive, and dutiful, in a very uncommon degree. A single word, or a mere glance of the eye, from either the one or the other, they mind more than the children of some families do pelting and hard blows.”

“ Thus mildly treated, children are led to delight in the company and conversation of their parents, and to receive counsel readily from their lips : and when they come of age to act for themselves, they do not feel like emancipated slaves ; but are still looking back, with mixed emotions of respect and love, to the salutary discipline they had been under, still accustoming themselves to consult their parents and to receive their advice with deference ;”\* being thus prepared to maintain similar discipline in their own families.

## AUTHORITY AND OBEDIENCE.

It is essential for children to know how to obey, and to bear a denial. But if we are not exact and regular in requiring obedience, we shall never obtain it. This requires steadiness and self-command; and without these, there is very little hope, that the education of a child will be conducted upon right principles. Authority to effect the desired purpose, must be unshaken, administered with affection, and free from fretfulness or ill temper; and though regular and consistent, never unnecessarily called into action, but always with effect. Authority thus guarded will seldom fail to procure a ready obedience, free from the thralldom of that slavish fear begot by sternness and severity.

A vigilant superintendence of children is necessary, but not a frequent interference, if it can be avoided. To preserve them from evil, not from childishness, should be our object.

Children are children, and it is our duty to sympathise with them, as such; to impose upon them no unnecessary restraints; to grant every harmless gratification, and, as far as possible, to promote their enjoyment. This is by no means incompatible with salutary discipline; which, if it ever obtain right obedience, must be begun and maintained by sympathy and kindness.

What is vulgarly called scolding, has no part in establishing authority; but tends greatly to weaken it. A multiplicity of words by way of rebukes and threats, accomplishes very little in obtaining influence or obedience.

## PUNISHMENTS.

Corporal punishment should be the last resort; never used except for an atrocious crime, or a

smaller one obstinately persisted in. And, to render it efficacious, or rather, to prevent its becoming a dangerous evil, it should be administered with perfect serenity of temper, and affection towards the offender.

Every kind of punishment that may terrify the imagination, ought to be strictly guarded against. The dark closet is one of that kind. Severe reproaches, rough handling, and the hasty slap, if they do not much terrify, lessen right authority and injure the temper of a child.

Children should not be punished for mere accidents; but mildly warned against similar carelessness in future. And yet some people show much greater displeasure with a child for accidentally breaking a piece of china, or tearing its clothes, than for telling an untruth. Here the lesser is preferred to the greater, and the primary object of education is lost sight of.

When a child has been punished in any way, he should be restored to favour as soon as possible: And when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but to upbraid him with it, especially in the presence of others, is a breach of honour, and a great unkindness. Under any circumstance, to reproach children in company, is useless, and often injurious, as well as painful to them; and is generally done from irritability of temper, with little view to their profit. To have the name of a naughty child, may produce so disheartening an effect on the mind, that the ill consequences may be felt to its great disadvantage.

## HARMONY IN FAMILIES.

Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not

manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan; otherwise one or the other of them, and perhaps both, will lose the esteem of their children; obedience to either is not to be expected, or the probability is, that bad habits, and incorrect principles will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. Nor ought one to be praised at the expense of another. No envious comparisons must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prohibited from interceding.

## TEMPER.

Great care is necessary not to injure the temper of children; which is easily done. The government of our own temper is essential. For, if we speak to a child in a fretful manner, we shall generally find, that his answer partakes of the like character. Our own irritability often excites a similar disposition in the little ones around us.

Blame is to be dispensed cautiously. For a child may be called naughty, troublesome, or unkind,

will either his temper will be kept in continual irritation, or he will listen with perfect indifference.

In early childhood, much may be done by a system of prevention. A judicious parent may avert many an impending naughty fit by change of object, gentle amusement, and care to put no temptation in the way, if any of the little ones appear to be uncomfortable or irritable.

Children should not be unnecessarily thwarted when in pursuit of an object. A child, for example, before he can speak, is trotting after a ball; the nurse snatches him up at the moment, to be washed, and the poor child throws himself into a violent passion; whereas, had she kindly assisted him in gaining his object and then taken him up, this trial would have been spared, and his temper been uninjured.—Teasing and derision tend very much to imbitter the best temper.

## GENEROSITY AND BENEVOLENCE.

To promote these virtues, selfishness, the prevailing evil of the human heart, must be carefully watched, and perseveringly counteracted in our children, and in our own conduct on all occasions.

Generosity and benevolence, are not of a nature to be enforced by authority. But we may do much to promote their growth by our example, our influence, our instruction, and by the judicious improvement of those natural feelings of kindness, which almost all children occasionally display. There are very few, if any, who do not discover emotions of sympathy and pity, at the sight of sorrow and suffering: these are among the favourable opportunities for awakening their benevolence and compassion; not only toward their fellow-creatures, but to every living thing. And we should be particularly careful to lose no such opportunity of cultivating this **tenderness of feeling** among themselves.

When a child has received an act of kindness or generosity, an appeal ought instantly to be made to his feelings, and the duty of contributing in a similar manner to the happiness of others, enforced at the moment when the mind is in a proper tone for the exercise of the sympathetic feelings.

In order to promote sympathetic feelings in children, parents should uniformly manifest an abhorrence of cruelty, under whatever form it may appear; even when exercised toward the most insignificant insect. They should also watchfully guard against, and endeavour to suppress, a revengeful disposition, not only in their children, but also in those around them. For if a child frequently hears the language of retaliation and mutual reproach, can we be surprised if he displays an irascible and vindictive temper, as his will and his passions are strengthened by age?

The principle of responsibility for the right use both of time and property, should be frequently impressed on the youthful mind. Teach them that a lavish use of the gifts of our Heavenly Father, is a species of ingratitude to him, and injustice to those of our fellow-creatures who need the blessings so bountifully bestowed upon us. Teach them not to waste the least property, nor spoil the most trifling article, as both may be useful to poor people. To give the feelings of commiseration and benevolence a right direction, they should be exercised in good deeds. They may be taught to take care of, and save their clothing when past their use, to give to those poor children who have not sufficient clothes to defend them from the cold. Parents' example in thus saving, and giving, is powerful in calling into action those amiable virtues in their children!

### JUSTICE.

An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every



**moral** virtue ; and therefore it should be the constant care of parents, assiduously to instil its importance into the tender minds of their children. The feelings of benevolence will never be uniform nor extensive in their operations, unless they are supported by a strong sense of justice. The most scrupulous integrity, liberality, fair dealing, and honour, consistent with doing unto others on all occasions, as they would be done unto, ought to be early and forcibly inculcated, by example as well as precept. So far from indulging a smile at any instance of selfish dexterity, they should see that we view it with disapprobation.

### TRUTH AND SINCERITY.

We should labour to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honour, and candour, making them feel how noble it is, not merely to speak the truth, but to speak the simple, unaltered truth, whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behaviour to them should be fair and without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected, even by children. There is much in the old proverb, “ a cunning trick helps but once, and hinders ever after.”

Great caution is required in making promises : but when made, children should see that we are rigid in performing them : our word passed must not be broken.

The meanness of talebearing and detraction should be strongly impressed upon the mind in early life : and children reminded, that, not only duty, but a

sense of honour, should lead them not to speak that of an absent person, which they would not speak were he present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others, than by a forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on such occasions ; but with calmness and affection ; cautioning him against answering in haste ; reminding him of the importance and happy consequences of speaking truth ; of our willingness to forgive, if he freely confesses his fault, and shows himself upright and honourable in his conduct.

And to establish a habitual regard to the principle of honesty, children should not be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave, even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

## THE INQUISITIVENESS OF CHILDREN.

“ One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the *how* and the *why*, is sometimes seen from the very cradle ; and is always to be regarded as an auspicious token : it being in fact the germen of all future improvement ; the genuine bud of intellectual fruit. Nor is it scarcely conceivable, how great advantage might be taken of such a toward disposition, were it under the constant management of superior skill united with patient industry. But, in the nurture and training up of children, this impor-

tant particular, is, for the most part, overlooked, and their early curiosity either damped or misdirected. And in this way many are made dullards, or frivolous, who might have been shaped to intellectual excellence."

"Children come into a world, where, to them, every thing is new and strange; a world, of which, and of all therein, they are utterly ignorant. And how do these newly-born citizens of the world act? Why, just as persons come to years, would act under like circumstances. God hath given them an appetite for knowledge, and they seek after it with ardency. *What is this? What is that made for? How is it done, and why is it so?* These, and scores of similar questions, are asked by children, and to *them* the information they inquire after is material, though their questions may seem trifling in the eyes of those to whom the things were long since known."

"Were their inquiries properly encouraged, it would lead them to think for themselves; it would put them upon the exercise of their reason, as well as of their memory. At the same time, if there were observable in them a forward pertness, or any real impertinence, it might easily be checked without damping their curiosity."

"I have seen fathers so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters who would requite the familiar question of a little pupil, with a frightening frown, if not with a hard blow." Thus the young mind is pinioned, and then bid to soar.

At this uninformed period of life, children are not only inquisitive, but ready to believe every thing they hear. And if parents are deficient in giving them the information they are seeking, they naturally endeavour to gain it from others. And thus in-

correct, if not dangerous, ideas may be, and doubtless often are, infused into their unsuspecting minds.

## FEARFULNESS AND FORTITUDE.

Fear is an infirmity, which if suffered to gain the ascendancy, is most enslaving to the mind. To secure our children from all unnecessary and imaginary fears, they should, as far as possible, be guarded from every thing likely to excite sudden alarm, or to terrify the imagination. Stories about ghosts, apparitions, extraordinary dreams, and all other gloomy and mysterious tales, should never be named in their presence.

How cruel, then, *purposely* to excite in them false terrors; as by threatening them with "mad dog," or "black man who comes for naughty children," &c. Or, in order to hinder them from touching what they ought not, to tell them "it will bite." By such means, they may acquire imaginary terrors, that may accompany them through life. For it is a well-known fact, that there are many sensible persons who are slaves through life to the terrors of darkness, in consequence of their having been frightened when children, by the foolish stories of ghosts and apparitions being seen in the dark. Here ghosts and darkness are associated together in childhood, and impressed by the passion of fear: and though reason in riper age, has pointed out the absurdity, it has not always been able to extirpate the fear.

By guarding children from useless fears, one step is gained towards the cultivation of fortitude: yet another and important one is, to infuse into the system of education a certain portion of resolution and hardihood; to train up those entrusted to us to be inhabitants of a world, in which they are to meet with pain, sickness, dangers, and sorrows; and in

which, consequently, self-denial and fortitude are essential. While we wish to avoid every appearance of unkindness and want of feeling, let us not err, by adopting too tender and enervating a system. Let us distinguish, and maintain the distinction, between the wants of nature, and those of imagination; bring up our children as little dependent as possible upon bodily indulgence and luxuries; accustom them to the plainest food, to beds not too soft, airy rooms, and, as far as their constitutions will allow, to hardy habits.

For children to have every thing done for them, tends to enervate the mind, and render them helpless beings, unable to contrive for themselves. The "I can't," with which children are apt to reply to commands given them, is rarely to be admitted.

### PRIDE AND VANITY.

There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised, and admired. It is therefore of no small consequence, amidst all our affectionate attentions to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, remarks are too often made on their persons, their carriage, and their dress. And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence. The ill effects of which are unavoidable.

And is it not more than probable, that parents frequently cultivate the seeds of pride and vanity in their children, by the finery of the dress which they

put on them. Hence they become captives to the frivolousness of fashion. And then, present dress, however good, must, if not modish, be thrown off, and one having the charm of novelty take its place.—Christian simplicity certainly demands a reform in this particular.

## INDUSTRY AND ECONOMY.

Idleness is an inlet to most other vices; while, by industry, the powers of the mind are turned to good account. Usefulness of character depends much on diligence. Early to accustom children to industry, application and perseverance, is a necessary part of education. If indulged in idleness when young, application to business will afterwards be irksome. They should early be made sensible of the value of time; they should be made to understand that no economy is so essential as the economy of time; and that, as by squandering pence, we are very soon deprived of pounds; so, by wasting minutes, we shall lose not only hours, but days and months. We must endeavour to inspire children with the spirit inculcated in the following precept: “Whatever thy hand findeth to do, do it with thy might.”

For a young woman to have been properly instructed in the management of a family, is far more essential to her than all the elegant arts on which so much time and expense are by some bestowed. If she has been made acquainted with every particular circumstance of a servant's duty, takes an active part in family concerns, combines frugality with plenty, retrenches superfluous cost and decoration, and thus is fitted to meet adverse as well as prosperous circumstances, she will be useful and respectable in her father's family, and particularly so in a married state. When domestic economy is viewed

in this light, is there a woman that would disdain to rank it among her accomplishments? Or a sensible man who would not prize it in his wife?

Whatever may be our occupation in life, there is in an industrious, upright, liberal and benevolent mind, and inherent dignity, that will meet with esteem from all whose opinion deserves to be regarded.

And as frugality and industry are by no means necessarily connected with an avaricious disposition, the most opulent parent ought not to be ashamed to adopt, in the economical education of his children, the excellent motto, "waste not, want not." Early habits of care, and an early aversion and contempt of waste, are interesting lessons for children to learn. The most industrious and frugal are frequently the most liberal and benevolent. And it is upon this principle, that children should be taught, not only to save, but that they are responsible for making a right use of what they save, or possess.

While encouraging children in industrious habits, let us not forget or neglect to encourage industry at their books, and to afford them opportunities for mental improvement, to qualify them rightly to enjoy the necessary intercourse with mankind.

## MANNERS.

Good manners add lustre to virtue. Their object is to oblige, and pay proper attention to others. In order therefore to inspire children with such a disposition, we should endeavour early to infuse the spirit of that precept—"Honour all men;" And teach them, that kindness and civility are due to all: that a haughty, positive, or contemptuous manner, is not only ill bred. but unchristian; and especially to be avoided in our behaviour to servants, or those in inferior stations in life. To these they should never be suffered to behave with haughtiness, nor even to

speaking with a commanding tone of voice ; as it will have a direct tendency to cherish pride and self-importance.

It is also necessary to guard children against vulgar habits, as loud talking and laughing.—Whispering in company does not comport with good manners, and mimicry is the favourite amusement of low minds. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, are improper, and should be checked.

At meals, children of suitable age should be admitted to table with the family, when convenient.—This privilege will improve their manners, and tend to prevent bashfulness and awkwardness.

## METHOD AND ORDER.

Method is the hinge of business ; and it requires order and punctuality. These we must teach our children principally by example. Let them see, that we rise early, have regular hours, as much as may be, for the employments of the day ; that we are careful to do one thing at a time, and every thing in its right time ; that we stick to the business we have in hand, as far as unexpected incidents allow ; that we never put off till to-morrow what may be done to-day ; that we adopt the maxim, “ a place for every thing, and every thing in its place.” Let them be taught also, that what is worth doing, is worth doing well.

It is for want of method and order, that some people, who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

Whatever children hear read, or spoken of in terms of approbation, will give a strong bias to their minds. Hence the necessity of guarding conversation in families, as well as excluding books and



companions that have a tendency to vitiate the heart.

## RELIGION.

It is of the utmost consequence, that the first impressions made on the minds of children respecting the Divine Being, be correct and encouraging.—They should be taught that He is the Giver of every good, the Author of all felicity, that He is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence, and gratitude, and be a better foundation for a practical assent to the truths of the gospel, than creeds and catechism got by heart. And as age unfolds the capacity, the doctrine of christianity ought to be presented in the simplest forms; no religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ; and no part of his example more calculated to touch their hearts, than the compassion and the tenderness, which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their families. Therefore, it is a very interesting part of religious education, to fix on the young mind a conviction, that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained; *if ye love God, ye will avoid evil, and do good.*—And that it is the purity of the motive, which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts

of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty : young people entering into life to act for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by, without impressing by example and precept, those principles, on which their happiness in time and eternity depends.

In closing these hints, permit me to say, that, whatever may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty, of "training their child in the way he should go." Those, who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavoured, to the best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections widely different from those parents, who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction, greatly increasing the bitterness of their sorrows.

# HINTS

TO

## YOUNG PEOPLE.

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YOU are now at that season of life when your minds are susceptible of improvement. Your faculties are expanding; and exercise will increase their powers. Your understanding is now inquisitive, and eager for information. Let it be your study to direct it to the contemplation of proper objects, and to the acquisition of useful knowledge. If it be left uncultivated, you may conceive false notions of things; and you will probably imbibe such prejudices, as may give a wrong bias to your conduct through life, and in a great measure deprive you of the satisfaction and benefit that may be derived from civil society.

Now is indeed the seed time of life; and *according to what you sow, you shall reap*. The direction which you now give to your desires and passions, will be likely to continue. Beware, then, at your first setting out in life, of those seducing appearances of pleasure that surround you. It often happens, that, by a continued series of loose, though apparently trivial gratifications, the heart is thoroughly corrupted. Guard, therefore, against accounting any thing small or trivial, which is in hazard of introducing disorder into your hearts. Set out with the intention, that usefulness and active goodness shall direct your pursuits: thus will each in his place, contribute to the general welfare, and reap the benefit of his own improvement.

All the duties of civil life, are embraced in our obligations to do good. Civil life is a commerce of mutual assistances, to which the most virtuous bring the greatest share. In seeking the good of others, you will generally ensure your own. People who live only for themselves, are despicable creatures. Self-love sometimes occasions us to commit great crimes ; and, in its most innocent state, it weakens the virtues and harmonies of society, and conceals from us our own faults.

By reflecting frequently upon your own failings, and showing them to yourselves without disguise, you will at once derive sentiments of humility and benevolence.

Upon your first entering on the stage of action in the world, to keep *good company*, will be of great importance to you. It will give you a relish for such company ; and thus you will be likely to receive proper impressions : and early impressions, whether right or wrong, often determine our future conduct in life. Associate, therefore, with those from whose conduct and conversation, you may, by proper attention, gain instruction and useful knowledge. You may rest assured that you will sink or rise to the level of the company you keep. People will, and not without reason, judge of you by that. Bad company is often fatal to young people. If you associate with those whose habits of life are immoral and irregular, you can hardly fail to be corrupted by the pernicious influence of their example, and by the destructive tendency of the sentiments which they will endeavour to insinuate into your minds, to the exclusion of the better principles which you may have possessed. Cautiously avoid the company of such persons.

Even if the company you keep be not of the libertine or vicious kind, yet if it withdraw you from that attention to yourselves and your domestic concerns which becomes a good man, it must be unprofitable, and may be very injurious.

There is a class of young men, who think to distinguish themselves by an air of libertinism, but which degrades them in the opinion of sensible persons. It shows not a superiority of mind, but a depravity of heart. Purity of manners, and respect for religion, are necessary to those who would wish to be respected by worthy people. Virtue exalts the condition of man, as much as vice degrades it. The basis of happiness is that peace of mind which results from the testimony of a good conscience.

It is our duty as well as interest, to endeavour to promote intellectual and moral improvement in conversation. Seek not to shine. Remember that simplicity, accompanied with a pleasing mildness, and a proper regard for the feelings of others, is the first charm in manner, as truth is in mind. Remember also, that this mildness, and regard for others' feelings, ought not to be an occasional ornament, but an every-day habit—not put on merely when you go into company, but steadily worn when at home, where it is most needed. If people would always observe it at home, it would prove an efficacious preventive to the frequent recurrence of those jars and wranglings by which the happiness of many families is destroyed.

If a due regard for the feelings of others were properly cherished both at home and abroad, that gentleness and strict civility which give security and pleasure to ~~our~~ social intercourse, would, in all companies, and on all occasions, be maintained. Civility and true politeness are near akin : they consist not in an adherence to unmeaning forms of ceremony ; but in a nice observance of the feelings of others, and an invariable respect for those feelings. To express (without an indispensable necessity) what you suspect may wound the feelings of any present, whether it respects themselves, their profession in life, their religious opinions, or their manners, is uncivil, and is neither a trait of a good education, nor an improved mind. If any present have a

particular weakness or infirmity, genuine civility will not allow you to exercise your wit by inventing occasions which may expose or betray it; but will lead you to give as favourable a turn as you can to the weakness of such.

To treat the frailties of our fellow-creatures with tenderness, to correct their errors with kindness, to view even their vices with pity, and to induce, by every friendly attention, a mutual good will, are not only important moral duties, but means of increasing the sum of earthly happiness.

Polite or well-behaved people discover a modesty without bashfulness, a candour without bluntness, a freedom without assurance. They do not rudely contradict each other. They are attentive to what is said, and reply with mildness and condescension. They neither intermeddle unnecessarily with the affairs, nor pry into the secrets, of others. Thus, their conduct being easy, agreeable, and consistent with sincerity, they command respect. In short, true civility or politeness, is that kind of behaviour which unites firmness with gentleness of manners, and which springs from a disposition to please, but never at the expense of integrity.

But there is a description of people who style themselves *plain dealers*; they speak what they think, with a rough bluntness, and uncontrolled freedom, without respect to time or place. They openly reprove the faults of others, and throw out their satire indiscriminately. Such persons, however unexceptionable their morals, and however true their remarks, are, notwithstanding, unpleasant companions.

In conversation, mark well what others say or do. Accurate observation, and reflection upon men and things, give wisdom. Those are the great books of learning, too seldom read. Be always on your watch, but particularly in company. Interrupt none. Be swift to hear, slow to speak. This gives time to understand, and ripens an an-

swer. Aim not to use fine words, but rather to convey good sense; and chiefly to be pertinent and plain. The truest eloquence is the plainest; and the most concise style is generally the best. Never exchange simplicity of manners, speech, or behaviour, for that which is the effect of false taste, or servile imitation. Banish art and affectation; for you will not make yourselves agreeable by either. Strict sincerity, with unassuming manners, will gain you the esteem and confidence of your acquaintance.

Do good when you can—Speak evil of none—these are important lessons; the latter should be so indelibly imprinted on your mind, as to keep you on your guard, in all company, and on all occasions; so that you may avoid saying any thing of an absent person that will tend to lessen his reputation. For, although evil-speaking too frequently forms a considerable part of common conversation, this does not lessen its criminality, nor palliate the injury done to the reputation of our neighbour. Avoid, therefore, and discourage every kind of detraction. Listen not to slander. Never judge with rigour, nor condemn any person unheard. Remember, there are things resembling truth, that are not true. In private judgment we should imitate the equity of public decisions. Judges never decide without examining the grounds of accusation, and hearing the defence of the accused. It would indeed be great injustice, if they did so.

And let me impress it upon you, that a sense of justice should be the principle on which you should act. In your earliest intercourse with the world, and even in your youthful amusements, permit no unfairness of any kind. Despise that gain which cannot be obtained without mean arts. Stoop to no dissimulation; for it will sink you into contempt. Engrave on your minds this sacred rule; “all things whatsoever ye would that men should do to you, do ye even so to them.”

And as justice is due to man, so is tenderness to the

brute creation ; since both originate from the same principle. To torment any living creature, even the least insect, is an act of inhumanity. They are alike subject to pain with ourselves. The All-wise Creator, whose mercies are over all his works, did not give us dominion over the beasts of the field, that we should exercise it with cruelty. Yet how often do we see them treated with the most unfeeling barbarity ! particularly that useful animal, the horse ; how he is lashed and driven, as if he were void of sensation, or of a capability of suffering by extreme fatigue ! And the faithful dog, how frequently is he kicked about and abused.

Endeavour not only to have your temper so governed by reason, as to avoid abuse to brutes, but to possess such coolness of mind, and serenity of countenance, as to be able to hear disagreeable things from your fellow-men without anger, and agreeable ones without sudden bursts of joy. If from any cause you feel a hasty rise of passion, resolve not to utter a word while that emotion continues. Determine to keep your countenance as unmoved, and as unembarrassed as possible. People are sometimes led into great inconsistencies by giving way to anger. By silence, or a gentle and meek answer, the offending person will sooner be convinced of his error, than by a return of angry expressions. Passionate persons often make others unhappy, and themselves miserable. Indeed people, when angry, are not properly themselves. Silence, therefore, is the best answer to passion ; and will frequently conquer what resistance would inflame.

Never give the least place to feelings of hatred and vengeance. Revenge is ignoble. If any one has injured you, seek satisfaction in manifesting a moderation greater than the malice of your adversary. By forgiving his offence, you will in some measure disarm your enemy, and perhaps convert his enmity into friendship. Indeed, the Christian



has but one means of obtaining satisfaction, that of doing good to those who injure him. This is the most delicate, the most effectual, and the only allowable retaliation. He that pardons, feels a satisfaction as much above what vengeance affords, as pleasure exceeds pain.

And be assured, that the greatest errors, or the most erroneous principles, which it is possible for men to embrace, will never warrant in us the exercise or indulgence of a malevolent disposition towards them. From every view of perfection, the idea of ill will is totally excluded. And every degree of kindness, or a disposition to do good, becomes proportionably a source of happiness to the benevolent mind. To cultivate feelings of benevolence and love towards our fellow-creatures of every description, is a Christian duty. And were the spirit of true Christian charity, to become, as it ought to be, the distinguishing characteristic of professing Christians, it would banish from among them the despicable principles of bigotry and superstition, which have caused such bickerings and animosities, and which have so debased the character of the professed followers of Christ.

Be faithful to your promises: but, that your word may obtain entire confidence, be careful how and what you promise. Observe truth even in trifling things. To disregard it, is wicked as well as contemptible.

Be humble without being bashful. Bashfulness is sometimes a secret pride. The medium between improper bashfulness and disgusting forwardness, marks the well-bred man. He feels himself firm and easy in company; is modest, without being bashful, and steady, without being impudent. He is not disposed to engross the conversation, but to give others an opportunity of being equally free and unrestrained. When he converses with strangers, he does not incautiously condemn their customs and habits, by arrogantly holding up those of his own native place as much

preferable. Such a man converses with his superiors, with ease and respect ; with his inferiors, without insolence ; and with his equals, with that becoming freedom and cheerfulness, which are so grateful and pleasing in conversation.

The vain man is so full of himself, that, at every turn, it is *I* who does this or that. Tell him any thing—he has known it long ago : he either outruns information, or else proudly rejects it. Whereas, the greatest understandings are not only the most ready to learn, but generally the least arrogant.

Self-conceit, presumption, and obstinacy, tend greatly to lessen their possessors in the view of sensible persons : and, in youth, to blast the prospects of future improvement and usefulness.—“ Seest thou a man wise in his own conceit ; there is more hope of a fool than of him.”

In relating what has happened, omit every circumstance that is not material. Neither indulge in digressions, which may render useful communications tiresome, nor relate marvellous things, that may require proofs to be believed.

Avoid whispering in company : it bespeaks ill-breeding ; and is in some degree a fraud, conversation being a joint and common stock.

Mimicry is the common and favourite amusement of low minds : practise it not yourselves, nor applaud it in others.

As I am not only pointing out traits of conduct that are offensive and blameable, but such as are merely unpleasant, I will mention the too prevalent habit of loud laughing ; which, to say the best of it, is a disagreeable one. It is generally excited by low jests, or silly devices, which people of reputation and good sense, should show themselves above. Sensible conversation gives a cheerfulness to the countenance, but seldom provokes loud laughter. Some people accustom themselves to laugh when speaking. These habits, though not criminal, are unpleasant, and ought to be avoided.

When you are in company, try to bring the conversation

to some useful subject. History, literature, and the customs of particular countries, surely afford better and safer topics than dress, personal character, or such stories as afford no valuable information.

Be cautious of entertaining company with your own personal concerns, or private affairs: though they are interesting to yourselves, they are generally tedious to others.

Never say a word that can be construed into a desire for applause. Do not imagine that any thing you can say respecting yourselves, will either varnish your defects, or add lustre to your perfections. Indeed, discreet, well-educated persons rarely find opportunity to speak much of themselves: they are better employed. Those who speak little of themselves, but who set other people's merit in its true light, make a favourable impression upon the minds of their hearers, and acquire their love and esteem. They who are less anxious to obtain, than to merit the approbation of others, generally do both.

Never maintain an argument with heat and clamour, though you are confident of being in the right; but give your opinion coolly and modestly, that being the best way to convince. If you cannot do that, try to change the conversation in a gentle, easy way: for truth often suffers more from the heat of its defenders, than from the arguments of its opposers. If you would convince others, stand open to conviction yourselves; and if you would please others, endeavour to be easily pleased. To acknowledge a mistake when convinced of it, indicates an ingenuous mind. But obstinately to adhere to our sentiments when we are convinced of their error, bespeaks stubbornness, pride, and self-importance.

The high opinion people entertain of themselves, leads them to be inattentive to what others say; and to assert their own opinions, and supposed rights, with so much haughtiness, and contempt for those of others. A daring confidence is disgusting; while that becoming modesty

which generally accompanies true merit, engages the minds of people in our favour. Consider how disagreeable an impression the inattentive behaviour, and the imperious manner of a stranger make upon you, at your first interview. That which, in others, pleases or displeases you, will in you generally please or displease them.

To escape the accusation of being desirous to be thought learned, or of passing for scholars, abstain from any display of your learning, how great soever it may be. Seek not to appear wiser or more learned, than the company you are in. And whatever you converse about, let it be in an easy, natural, and unaffected manner. The manner of doing things, is sometimes more important than the things themselves. If you have occasion to contradict any body, or to correct his mistake, avoid bluntly saying, "That is not so," "I know better;" but rather express a belief that it is a mistake, or misinformation: or ask the question, Is it not thus, or so? For though you may know a thing better than other people, yet it is displeasing to tell them so, directly, without something to soften the expression. And may you who have superior learning, or other useful qualifications, or who possess riches or power, bear in mind, that these can only render their possessor happy in proportion as he employs them to increase the happiness of others. They are instruments in his hands: the wants and helplessness of mankind are the objects to which they are to be applied. Of their use an account is to be rendered. To what end they were designed, how they have been used, and what reckoning awaits them, are subjects for solemn reflection.

A taste for useful employments and literary instruction, tends to solidity of judgment. Those who can cheerfully relieve the wearisomeness of domestic concerns by a well-chosen book, will escape from many of the follies and indiscretions, to which those are liable, whose resource is dissipated or gossiping company; or the chit-chat of visit-

ing acquaintance. The lovers of industry and of books, will generally visit others, or be visited themselves, from affection and esteem: and their object will be improvement, as well as pleasure. Their home will be secured from dulness, by a mind invigorated by useful information. By their reading of books judiciously chosen, the understanding is enlarged; useful precepts and examples are learned; a knowledge of the customs, manners, government, and laws, of different nations, is obtained; and reflection and meditation are promoted. And, though I shall not attempt to point out a course of reading, yet suffer me to urge you to let the Holy Scriptures have the first place. Read them frequently, and with minds desirous of being benefited: then you will find them both delightful and instructive. The Old Testament should be read for history, chiefly; the Psalms, for meditation and devotion; but the New Testament, for doctrine, faith, and practice. And here, dear young people, permit me to entreat you, as you value your best interest, not to spend your precious time in reading novels, plays, tales of wonder, and such other books, as your best feelings, if attended to, will tell you are calculated to corrupt your minds, by leading them into vanity, and unprofitable pursuits, if not into erroneous principles. They often fill the minds of those who indulge in reading them, with visionary notions; and hence the conversation of such is frivolous and trifling, and they are rendered unfit for the useful intercourse of society.

Although history affords much necessary and useful information, yet, in many of the histories, both of ancient and modern times, the crimes and the vices of historic heroes are frequently so represented, that the feeling mind is shocked on reading them. History often presents a disgusting, terrible list of crimes and calamities. Murders, assassinations, battles and revolutions, are the memorable events of history. The historian makes the love of glory atone for military barbarity; treachery and fraud are frequently dignified

with the names of prudence and policy. Yet, desirous to appear moral, he makes out an inconsistent and ambiguous system of morality. If you are not careful, when reading such histories, to maintain correct ideas of right and wrong, (I mean such as Christianity inculcates,) and to guard yourselves from being deceived by the gloss which the historian puts on heroism, and the unchristian conduct attendant on war; you may be led into great and fatal error. Therefore, when you read those shocking accounts of military barbarity, and of the dreadful consequences of war, cherish the just abhorrence and sorrow which you feel, as arising from that spirit of love and tenderness which the gospel inculcates, and which characterizes the Christian.

And let me again, for a moment, invite the attention of young men to the subject of war. Although war, for purposes which, though doubtless wise, are to us inscrutable, was permitted to the Jews, yet we are under the gospel. That this dispensation is widely different from that of the law, Christ has taught us by his precepts and doctrine, and particularly pointed out, in his memorable sermon on the mount. He has, moreover, confirmed it by his example of love, and self-denial, and by doing good on all occasions, to every description of people, even to his greatest enemies who sought his life, and who finally crucified him. How he manifested his kindness, and disposition to forgive injuries, by healing the wounded ear of one, and praying for the forgiveness of them all: "Father, forgive them, for they know not what they do!" I wish you to examine the nature and design of Christianity, as set forth in the New Testament; and judge for yourselves, whether the love, meekness, and forbearance, which the Saviour practised and strongly inculcated, and which his apostles so forcibly recommended as the main pillar of Christianity, is or is not in direct opposition to the ambitious, revengeful, cruel spirit that generates and supports war. If so, do not suffer yourselves to be

led into error, by public opinion or common practice. For remember, to be a Christian is to be of the disposition of Christ ; to forgive injuries, to love and pray for enemies, to do good to those that hate us, and to resist not evil. "He hath set us an example that we should follow his steps," says the apostle Peter.

Now, leaving the subject of war, accept of a few more hints on the employment of the early years of life. While you are young, form your reputation ; increase, by your prudent conduct, your respectability ; put your affairs in proper order ; let your expenses be governed by moderation and economy. Retrench superfluous ones, that you may be enabled to bear those which propriety, friendship, and charity, demand. Make a fund of your frugality, that you may draw thereon for the service of the needy. In a word, squander no time in idleness, but employ your leisure to some good purpose. Waste nothing that may be useful to others, because we are accountable to the bountiful Giver, for the right use of both time and property. There can be no excuse (even where wealth abounds) that will justify waste and extravagance ; neither can any justifiable plea be offered for hoarding up riches, while there are so many deserving poor, who are in want of the necessities of life.

Industry and frugality are by no means necessarily connected with an avaricious disposition. Economy is not inconsistent with generosity. It steers the middle course between extravagance and covetousness. It is observable, that the most industrious, are frequently the most liberal. I wish you to be liberal, but not prodigal ; diligent, but not avaricious ; frugal, but not sordid.

By industry and economy, we are enabled to be charitable, and sometimes liberal. And where charity keeps pace with gain, we may hope for a blessing on diligence. But to toil for wealth, in order to keep it sordidly laid up, is a sin against Providence.

Liberality differs from Charity in this ; that she has sometimes other objects ; she not only relieves the poor, but also casts her eye on those who do not absolutely want. She finds out virtue in low degree, in order to exalt it. She eases the burden of those who labour hard to live ; many kind and generous turns are found at her hand by those who do not quite want. The decayed, and the widow, and the fatherless, partake of her kindness. She takes care of one child, and finds homes for others, to lighten the loads of overcharged parents. True liberality is bounteous, but not lavish ; she confers true nobility upon man, and doubles the blessings of prosperity.

Never listen to the cravings of vanity. Young people are apt to wish to appear like others. But this desire extends a great way, and is seldom satisfied. Moderate your wishes with respect to dress. Excess in apparel is a costly folly. The more simple clothes are, the better. Let them be neither unshapely nor fantastical. Let them be made for use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the most ornamental. A modest dress has been considered a shield to virtue. With simplicity of attire, we commonly see a becoming neatness ; and a uniform neatness, is certainly preferable to a splendid display of finery at one time, and a mean or negligent appearance at another. The imputation of the want of neatness and delicacy, is a great stigma on the female character. If young people contract a slovenly manner, they will seldom acquire a habit of neatness, when advanced in years. On the contrary, if, when young, people are habitually neat and clean, they will rarely, if ever, be seen otherwise.

The world talks much of fortune, riches, and greatness ; but wisdom says, “ Lower your desires to things simple.” Lay aside unnecessary expenses, and learn to be satisfied with a plain, simple, temperate way of living : the real comforts



of life are far from being lessened thereby. Remember that the necessities of real life require but little ; those of opinion and imagination, much.

In expectation of great happiness and enjoyment, mankind aspire after situations in life above those they are in ; but alas ! when their wishes are attained, how are the possessors disappointed ! New wants and desires arise ; new objects are required to gratify them ; dissatisfaction continues ; and the void which was to have been filled, remains as great as ever. Seek not, therefore, to be rich or great, but to be happy : and if you would be happy, bring your minds to your condition, and desire not superfluities. Contentment and resignation will find comfort, even in a lowly situation. Be humble, and you will learn contentment ; and cheerfully accommodate yourselves to that station of life, in which you may be placed.

And, as the friendships you form, may materially affect your happiness, let your intimates be few, though your acquaintance may necessarily be large. And be not hasty in the choice of confidants. Let prudence and discretion direct you in the selection. In true friendship there is a mutual regard, accompanied with a desire to improve and benefit each other, without any motives of self-interest. A proper sense of virtue and honour, are necessary qualifications in an intimate companion. Where these prevail, and are attended with a free, sincere, kind, and obliging disposition, the conversation of friends will be pleasing and instructive, and they will be likely to strengthen each other in the practice of virtue.

A still more important and solemn engagement in life, is that of marriage. Enter not unadvisedly into it. Be not hasty in making choice of a companion. Keep in mind the importance of the undertaking, and act with great caution. An attachment hastily formed, or founded merely on personal charms, is seldom lasting : and if riches be the motive,

it is very doubtful whether real happiness in enjoyment will be its consequent. Matrimonial union and felicity must have something more solid for their basis. To be previously well acquainted with the principles, temper, and habits of the person you propose to marry, is very necessary. There is but little probability, that a married state will be happy, or free from disquietude, if it is not founded on virtue. And even where there are traits of virtue, if there is not a coincidence of religious sentiment, there is little probability, that even a comfortable harmony will be maintained, especially in educating a family of children. When marriage has been entered into without previous circumspection, repentance comes too late.

As entering into the married state is serious, so the duties of it are very momentous ; and if duly attended to will teach the wedded pair to contribute as much as possible to each other's ease and contentment ; both in prosperity and adversity. The same assiduity should be used to preserve affection, as to gain it. If you would preserve love, endeavour to acquire those happy dispositions which are attractive and durable ; bearing in mind, that between man and wife, nothing but love ought to rule. Authority is for children and servants, and not even these without sweetness. Sweetness of temper, cheerfulness in conversation, and tenderness of feeling, will tend greatly to establish and preserve matrimonial happiness and cordiality. But, on the contrary, if a little self-will in one, should be met with anger in the other ; or some trifling misconduct, with upbraiding ; if there should be reproach instead of forbearance, and sullenness and indifference, instead of good humour and kindness ; if while the wife is prudent and economical at home, the husband is squandering away time and property in diversions and extravagance abroad ; or if, on the other hand, the wife runs into costly finery, and other superfluous expenses, which the industrious husband, with all his exer-

tions cannot afford to pay ; conjugal felicity must be greatly lessened, if not destroyed.

Among other duties, may you not forget the obligations of love and gratitude due to those who gave you birth. To honour our parents, is a divine law. To assist them when they need assistance, if it is in our power to do so, is a debt we owe them. It manifests great want of filial duty, not to provide for those in the infirmities of old age, who so amply provided for us in the helpless state of childhood. Indeed much of the happiness of parents, frequently depends on the conduct of their children : it is from them that they expect to derive comfort in the decline of life. How strong are the ties which unite affectionate parents to their children who repay their tenderness by kind attention, care, and assistance !

As a family is the common consequence of marriage, and as servants or hired people generally make part of the family, permit me to remind you, that servitude, being established contrary to the natural rights of man, ought to be softened as much as possible ; and that servants should be made to feel their condition as little as may be. Do not bear hard upon them ; it bespeaks littleness of spirit to behave with loftiness to those who are subject to us. Mildness of command creates love in children, and respect in servants ; and tends greatly to preserve domestic enjoyment, as well as to enforce obedience. But when commands are arbitrary and imperious, they are destructive to social harmony. Never use illiberal words ; these are what a polite and delicate person should always avoid. Have we, who show our own faults so often, a right to expect domestics without them ? It is our duty to inspect their moral conduct, as well as their labour ; and in particulars of which they are ignorant, we should instruct them. And when they find us ready to assist and advise them, to promote their welfare, and to render them easy in their situation, they will feel not only an interest in our concerns, but a respect for us, which will

make them unwilling to offend. Whatever virtues you wish to find in servants, should be always found in yourselves. A good example will be the likeliest means of preserving them in a uniform course of regular life. But a bad one may corrupt the best inclinations.

It is a common saying, that "Despatch is the life of business." And nothing tends more to despatch, than order. Lay down a method for every thing, and adhere to it invariably, as far as unexpected incidents will allow. "Do one thing at a time," is an excellent maxim. By strict attention to the object in view, and by never putting off till to-morrow, what may be done to-day, you will accomplish more, and in a better manner, than by hurry, bustle, and agitation. Bear in mind that whatever is worth doing at all, is worth doing well. It facilitates business much, for people to have the implements for doing it, regularly put in their proper places, that they may know where to find them. Some people often spend as much time in looking for their tools, as is required to do the work for which they want them. The proper example of the husband, in his department, and of the wife in hers, will soon teach their family regularity. Do every thing in its own time; keep every thing in its own place; and have every thing for its own use. A want of attention to these rules, and of method in arranging business, is the characteristic of those who have much to do, and get but little done; who are frequently in a bustle, who have many things begun, but who finish nothing. The man of order avoids two extremes—a multiplicity of mixed affairs, which often produces hurry and confusion—and a total want of business—and thus he steers clear of idleness, that most fruitful source of crimes and evils.

In order to reap the advantages of regularity and method, you should adopt early rising. But, to do this, it will be necessary to avoid a practice which has become too fashionable, at least in many places—that of retiring late to rest.

The night is properly allotted to sleep ; because the darkness with which we are then surrounded, is less favourable to business, and is particularly auspicious to rest. When the light of day withdraws, how naturally do the brute creation retire to their repose ! The solemn stillness of the night, invites us to do the like. But at present too many seem to reject the invitation ; and to confound, as it were, the system of Providence, by the unnatural practice of devoting much of the night both to business and pleasure, and of the day to sleep. Thus, that part of the day which is spent in sleep, will be to such a perfect blank, for to them the sun will shine almost in vain. Early rising contributes to health, invigorates the faculties, and enables us to appropriate each part of the day to its respective purposes.

Too few people are good economists of time. The young are apt to think they have so much of it before them, that they may squander it as they please, and yet have enough left : in the same manner that great estates have frequently seduced their possessors to a ruinous profusion. Fatal mistake ! always repented of, but generally too late. Those half-hours, and hours, in the course of the day, which people think too short to deserve their attention, would at the end of the year, amount to a considerable portion of time.

The principle of being accountable for time, if once fixed in the mind, will lead the conscientious person into an inquiry, whether he spends his time as he ought ; whether some of his recreations or amusements do not encroach upon hours which ought to be dedicated to better purposes ; and whether they ought not, therefore, to be at least abridged. He will not be contented to spend large portions of time harmlessly ; they must also be spent profitably. And it will not even be enough, that his present pursuits are good, if he is convinced they might be still better. Thus he will be making continual progress in his improvement of time. His love of frivolous amusements will decrease, in direct pro-

portion to the increase of his relish for those pleasures which religion enjoins and bestows. And as his views become new, so his dispositions, tastes, and pursuits, will be new also.

You will doubtless perceive that one object of the preceding remarks, has been to encourage industry, and a regular and careful attention to business ; in the pursuit of which, and indeed in all your doings, permit me to call your attention to that comprehensive passage of the apostle, “ Let your moderation be known unto all men ; the Lord is at hand.” As if he had said, Look to your ways ; have a care what you do : for the Lord is near you ; he sees you ; he marks your steps ; and he will judge you accordingly. Let this excellent, this serious and close sentence live in your minds, and influence all your actions ; thus the world will be properly estimated, and no extremes will prevail. And it will be salutary, frequently to examine, not only your conduct, but your motives—not only what you do, but why you do it.

Having thus endeavoured to point out some of the duties of social life, and the requisites to make you agreeable companions, I now give it as my fixed belief, that with every other accomplishment, without religion you cannot be happy, even in this life. The happiness of man depends more upon the state of his mind, than upon any other circumstance ; nay, more than upon all external things put together. Therefore, unless we possess, what real religion produces—a conscience void of offence, and a well-governed mind,—the highest prosperity and worldly enjoyments will not afford substantial happiness. Those expectations of bliss which rest on earthly possessions and pleasures, will end in disappointment.

But religion, by teaching a dependence on that supreme Providence which disposes of human affairs, prepares the mind to meet trials and disappointments ; yea, and to bear

the most severe shocks of adversity, with becoming fortitude. Thus a good man, by adopting the Psalmist's maxim—"Trust in the Lord, and do good," enjoys more real comfort in the course of a seemingly unprosperous life, than an irreligious man in the midst of affluence and luxury.

The foundation of pure religion, is the fear and love of God, demonstrated by good works—works which show forth the Lord's praise, not in word only, but in deed. This religion leads into practical piety; produces rectitude of heart, and subjection of our wills to the divine will; disposes us to do unto all men as we would they should do unto us; breathes gentleness and affability; and teaches us to cultivate love and harmony in society; and, in short, inspires us with love and good-will to the whole human family.

And, accordingly, the all-wise Creator has so inseparably connected love to God with love to men, as well as faith with good works, and piety with charity; that it is only when they are united, that they can be acceptable to him.

Languages and customs may greatly differ; but that pure devotion of the heart to its Maker, which flows from undiluted love, is one and the same in all nations.

And as religion connects a preparation for heaven with an honourable discharge of the duties of active life, it does not require a retreat from the world, but usefulness in it. Yet it so far disengages us from the spirit of the world, as to weaken its power of disturbing our tranquillity. But let it not be forgotten, that religion is not stationary: to be valuable, it must be progressive: and the purity of the soul increases in proportion as the natural will becomes subjected to the divine will.

This is the religion you must experience in order to attain real happiness: and, to arrive at the saving knowledge of it, consult the Scriptures, more than the systems of men; but attend still more to that divine principle in your own hearts, which the apostle, in speaking to the gentiles, terms

the grace of God ; and which he declares has appeared to all men, teaching us to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present world.

The same apostle asserts, that " What is to be known of God is manifest within. And that a manifestation of the Spirit is given to every man to profit withal." It is this grace, manifestation of the Spirit, or, as it is also in Scripture called, light, Spirit of God, Christ within, &c., that shows men right and wrong ; checks them in their way to evil ; reproves them while in the act of committing it ; brings on them remorse, sadness, and distress of mind, when evil is committed. And it is by submitting to the teachings of this inward monitor, that we both learn, and are enabled to fulfil, our duty to God and to one another.

And now, in closing these hints, suffer me to caution you against continuing in a line of conduct for which you feel condemned : for if you do this, and stifle the convictions you feel, your inward reproofs will probably be less frequent, and, in time, make little or no impression. Sad situation ! that you may escape it by a ready submission to manifested duty, even in giving up gratifications that are as a right hand or a right eye, is the sincere wish of one who much desires your present and future happiness.



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